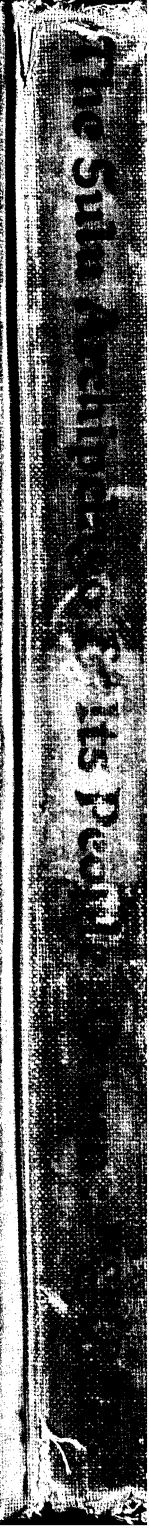
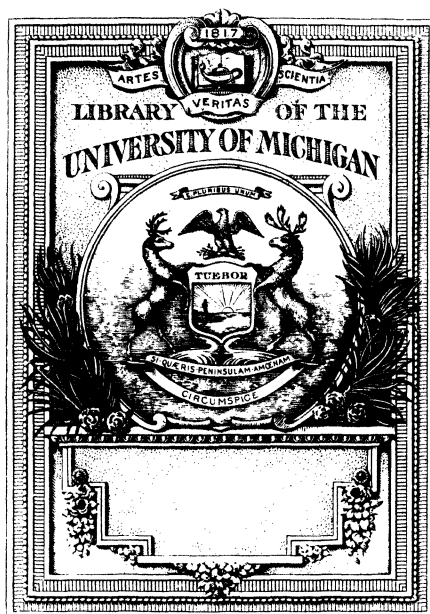


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**THE SULU
ARCHIPELAGO &
ITS PEOPLE
SIXTO Y. OROSA**





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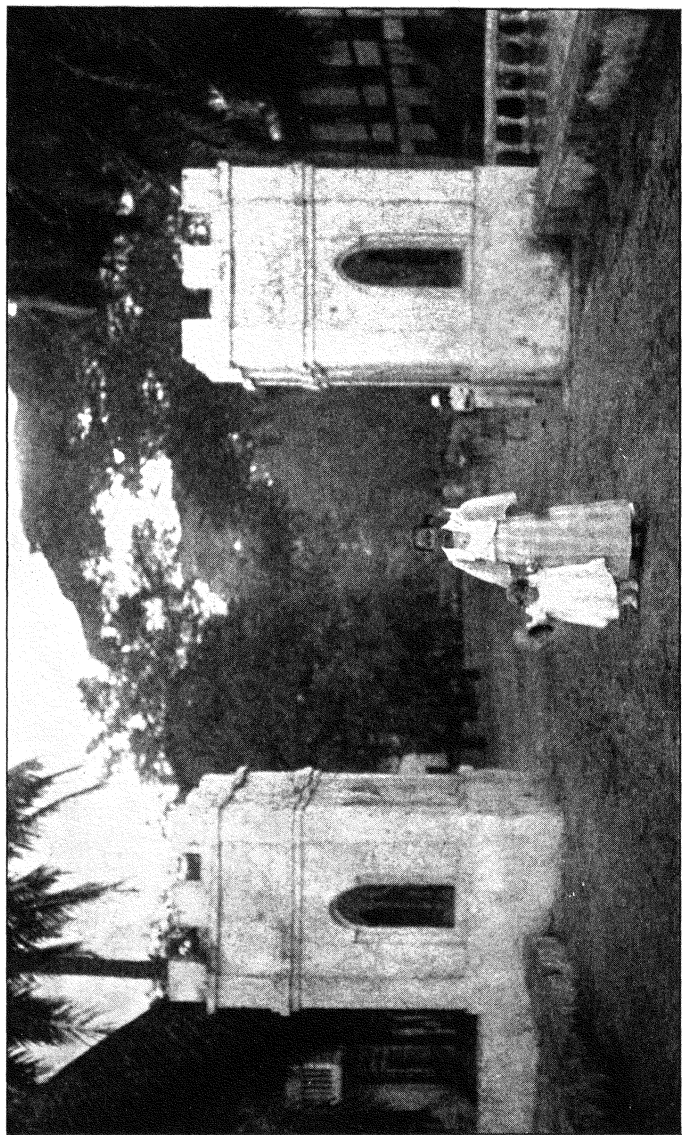
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**THE SULU ARCHIPELAGO
AND ITS PEOPLE**



Old Spanish gateway to the town of Jolo.

THE SULU ARCHIPELAGO AND ITS PEOPLE

BY

SIXTO Y. OROSA, M.D.

District Health Officer, Sulu
Supervising Physician, Sulu Public Hospital
and United States Quarantine Officer
for the Port of Jolo, Sulu, P. I.



Yonkers-on-Hudson, New York
WORLD BOOK COMPANY

1931

WORLD BOOK COMPANY

THE HOUSE OF APPLIED KNOWLEDGE

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YONKERS-ON-HUDSON, NEW YORK

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Since World Book Company published its first text for the Philippine schools, in 1905, the Insular Bureau of Education has extended its work to the remotest corners of the Archipelago; and the land of the Moro, for centuries unpacified, now constitutes several effective school divisions. Though wonderful progress has been made in the assimilation of Mohammedan and Christian Filipinos, one of the chief needs of the Philippines is still for a better understanding between these two groups; and another need is for a better understanding reciprocally of the people of the Philippines with the people of the United States. It was to aid in meeting these needs that Dr. Orosa, after years of service among those of his fellow countrymen who are of the Mohammedan faith, undertook to write *The Sulu Archipelago and Its People*. The publishers offer this little book in full confidence that it meets the requirements of their motto, "Books that Apply the World's Knowledge to the World's Needs"

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INTRODUCTION

OUR Mohammedan fellow countrymen, though they constitute but a small fraction of the total population of the Philippines, command an interest out of all proportion to their numbers. For centuries they dwelt apart, meeting the northern islanders only in endless and bloody feud. From the harried coasts of the Visayas and Luzon to Sulu and even to the Moluccas, the scene of raid and reprisal shifted. Dark and bloody ground were Dajo, Talipao, Bagsak, and Patian. But from the coming of the Spaniards till the present time, military men and civil administrators have met the Moro problem and somehow dealt with it; and after generations of struggle and sacrifice, the wisdom and justice of later years have borne fruit. The barriers of religion and custom have proved to be not insuperable; and succeeding the unrest and mistrust of days that are gone have come calm and the recognition of one brother of the Malayan race by the other.

Lantakas no longer burst from cottas; pirates from the southland no longer infest our more northerly seas; the barong no longer gleams in the nervous hands of the juramentado; the "Bisaya"—the Christian Filipino—is no longer hated; and throughout Moroland, as throughout the rest of the Philippine Archipelago, complete religious tolerance is observed. The warriors appreciate the blessings of peace, and the last sultan advocates loyalty to the authorities as now constituted. The young women of rank, the "putlies," breaking away from oppressive traditions, are leaving the half light of their homes to mingle with their sisters in other islands; and the young men of the land

are beginning to avail themselves of wide educational opportunities.

The way is at last open to the economic development of these Southern Islands, which contain one third of the arable land of the Philippines. In Mindanao, the valley of Cotabato alone, if wholly brought under cultivation, could be made to produce enough rice to supply the entire Philippine demand. This would make the Islands independent of supplies from Saigon and Rangoon and would even permit them to export rice in large quantities. But colonist, investor, and government official need to be informed concerning the people with whom they have to deal. The Philippine government's "policy of attraction" must be carried out by individuals. Effective coöperation with the people of the land and effective administration can be had only if there is adequate knowledge of the customs, susceptibilities, and needs of the Moro people.

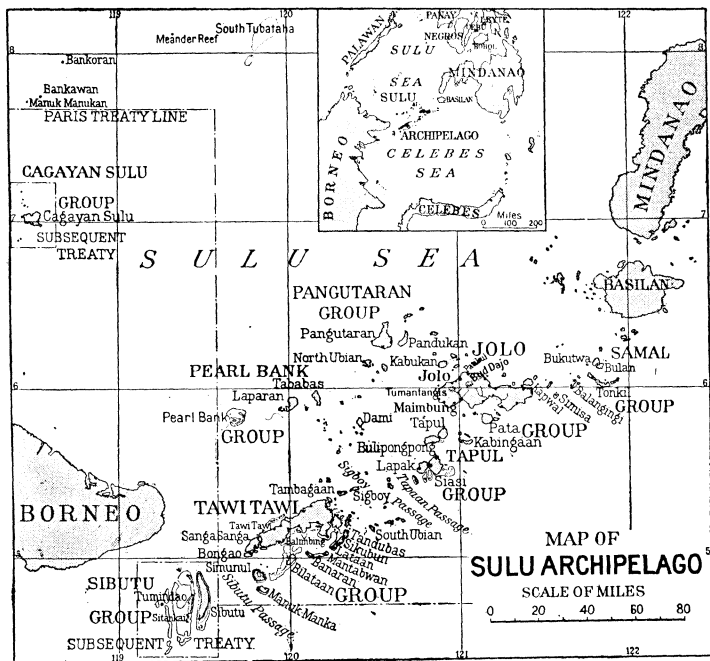
In this period of assimilation and extraordinary progress in those islands that were once known chiefly as the home of "Malay pirates," it is most fortunate that Dr. Orosa should have taken the trouble to write such a book as *The Sulu Archipelago and Its People*. The subject should command the attention of Christian Filipinos, for these people of our Southern Islands are kin of ours with whom our political, social, and economic ties must ever grow more intimate; and it should certainly be of interest to people in the United States. Dr. Orosa, by training, by experience, and by temperament, has been peculiarly qualified to write this account of the history of the Sulu, which as the seat of the sultanate is the most interesting and typical section of the land of the Moro. The least that

I can hope for this excellent work, which was prepared in the spirit of service to the common fatherland, is that a copy of it will be accessible to every student in the Philippines. No success that it or its estimable author could meet with would be undeserved.

TEOPISTO GUINGONA ¹

MANILA, *September 1, 1922*

¹ Mr. Guingona is now appointive senator for the Twelfth District, which embraces the non-Christian territories of the Philippine Islands. He was formerly director of the Bureau of Non-Christian Tribes.



THE SULU ARCHIPELAGO AND ITS PEOPLE

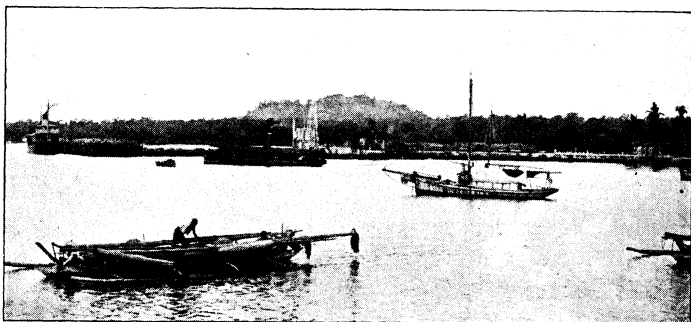
CHAPTER ONE

THE LAND

LOCATION AND GENERAL DESCRIPTION

THE Sulu Archipelago, the southernmost of the groups that constitute the Philippines, consists of some three hundred islands, including nearly two hundred islets and innumerable coral reefs. It stretches from the island of Basilan to Borneo and separates the Sulu Sea from the Celebes Sea. In terms of longitude and latitude, the Archipelago extends in a northeast and southwest direction between the meridians $119^{\circ}10'$ and $122^{\circ}25'$ east and the parallels $4^{\circ}30'$ and $6^{\circ}50'$ north. Basilan, with the lesser islands of its group, is excluded, as it is administratively a part of the province of Zamboanga on the island of Mindanao. But the islands of Cagayan de Sulu, lying west and north of the limits indicated, are counted a part of Sulu.

The chain of islands and islets, which are of volcanic and coral origin, affords many a splendid panoramic view. The individual islands are beautiful too, and fertile. The coast lines are very irregular, containing many small bays and estuaries. In former times these were often the rendezvous of Moro pirates, and even now they sometimes give shelter to Chinese and Moro smugglers. The larger islands are covered with luxuriant vegetation and in some places are rather thickly populated. There are no large rivers, but almost everywhere



The T-shaped pier at Jolo. In the foreground is a vinta; to the right is a pearling boat.

are to be found rivulets and springs; and there are many small lakes of volcanic origin.

The Archipelago is divided into numerous groups of islands, of which the following are the most important: (1) the Jolo Group, to which belongs the island of Jolo; (2) the Samales Group, lying east of Jolo and including Tonquil; (3) the Tapul Group, southwest of Jolo and including the islands and towns of Siasi, Lapak, and Tapul; (4) the Tawi-Tawi Group, also southwest of Jolo, containing the large island of Tawi-Tawi and the island of Bongao; (5) the Pearl Bank Group, consisting of small islands and reefs, mostly uninhabited; (6) the Cagayan de Sulu Group, northwest of Jolo, remembered for causing the Treaty of Paris to be amended; and (7) the Sibutu Group, including Sibutu, Large Sitankai, and Small Sitankai, the last of which is the southernmost inhabited island of the entire Philippine Archipelago.

The total area of land in the Archipelago is estimated at 1082 square miles, a little less than the area of the state of Rhode Island. The census taken as of Decem-



The Chinese pier.

ber 31, 1918, placed the total population at 172,776, of which number 169,055 were non-Christians.

The climate of Sulu is mild and equable, and the nights are cool. The abundant rainfall is rather evenly distributed throughout the year. During ten years the average mean precipitation was 147.5 millimeters per month. The rainiest months are October and November, and the driest are January, February, and March. Sulu is relatively free from destructive typhoons. Jolo has a more even climate than Manila. The highest temperature record for Manila during ten years was 38.3°C . (100.94°F .), while the highest for Jolo was 34.9°C . (94.82°F .). Manila's lowest record for the same period was 14.5°C . (58.10°F .), while that for Jolo was 18.5°C . (65.30°F .).

JOLO, THE ISLAND AND THE TOWN

Jolo is the largest and most important island of the Sulu Archipelago. It contains the town of Jolo, capital of the province, and Maimbung, or Maibun, the former seat of the sultan.

The most important mountains on the island of Jolo are Tumantangis, about 2893 feet above sea level, the highest point in the province and the last point to be seen by departing watercraft; Bud (or Mount) Sinumaan, 2766 feet high; Bud Daho, 2349; and Bagsak, 2264. The two last are remembered as the scenes of important battles between Moros and American forces, including Philippine Constabulary and Philippine Scouts. The name of Mount Tumantangis is derived from the native word "magtangis," to cry. "The name," says Major Livingstone, in a constabulary monograph, "casts an interesting sidelight upon the character of a people popularly supposed to be utterly without tender sentiment. Although a polygamist, the Moro, especially the landsman, feels strongly attached to all who in any way are related to him, and is, in consequence, fond of his hearthstone, such as it is. Formerly, when the Moros embarked on journeys, raids, or trading expeditions, leaving their families behind, Tumantangis with its memories was the last point they could see — hence its name."

The town of Jolo, according to Foreman, is one of the prettiest places on earth. It is the only municipality in Sulu that is regularly organized. Its site is a beautiful little bay on the north of the island, formed by the points Dangapic and Candea. About four or five miles outside the bay there are several low-lying islets, well wooded and with hills jutting out here and there. From these islands the town of Jolo may be seen, lying low on the shore of the bay. In the foreground there is a short stone and brick sea wall, with several bends pleasantly relieving the monotony of a straight line.



Jolo and its environs.

The town is enclosed on the land side by a brick wall. The Spanish outer defenses consisted of two forts, the "Princesa de Asturias" and the "Torre de la Reina." Forming part of the defenses of the inner or Walled City were the "Puerta Blockaus," "Puerta España," and the redoubt "Alfonso XII." These works are still to be seen. The Walled City is connected with the bay by a good stone pier.

The streets are for the most part skirted with swamps, leaving little room for gardens or lawns; but the newer streets are comparable to those of other cities in the Philippines. The modern parts of the town were carefully laid out by the Spaniards, and are well drained. There are plazas, gardens, two public markets of steel and concrete, and barracks; and there is the Sulu Public Hospital. A number of the houses are constructed of masonry and have red-tiled roofs; others are of wood and are roofed with corrugated iron.

Before the Sulu Public Hospital stands a simple, four-sided monument of concrete, which was originally erected by the able Spanish governor, Juan Arolas. It has recently been reconstructed. Facing the hospital from the square in front of it is a monument which was unveiled on April 19, 1921. The tapering pedestal is surmounted by two figures in marble — a costumed nurse pointing the way to the hospital to a young Moro patient. In a plaza named for the Filipino patriot, José Rizal, is a monument that was also unveiled on April 19, 1921. This monument is topped by a figure of Rizal, below which stand together the figures of a Moro and a Christian Filipino — the Moro with a plow, the Christian with the tools of a blacksmith.

According to reliable data, Jolo has a population of

5269, the Mohammedan Filipinos numbering 3144; Christian Filipinos, 1449; Chinese, 614; Japanese, 28; Americans, 22; and Europeans and others, 12. One official estimate places the population at 5810, classing 2458 of the people as Christian Filipinos. The town comprises the following districts, each represented by an elective municipal councilor:

(a) The Walled City, whose walls and moats were built by the Spaniards to prevent the Moros from invading the town. This section contains the civil-government buildings and military headquarters, the Catholic Church, the Jolo Electric Light and Power Company, large stores, and some houses of considerable size. The Spanish government is said to have employed 200 prisoners daily in keeping the streets of the Walled City clean, and from this circumstance it received the name, "Tacita de Plata," or "Little Cup of Silver."

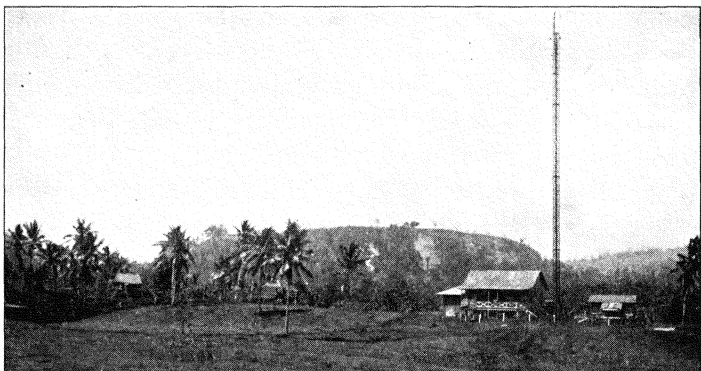
(b) Tulay, the most populous district, in which are to be found the residence of the present sultan and that of Senator Hadji Butu; the Mohammedan mosque; the Sulu Public Hospital; and an ice plant.

(c) "Laud," "Tindalaud," or "Chinese Pier," a pier on which houses are located and which is the center of traffic, including some smuggling. Off this pier are usually anchored numerous two-masted pearling boats, mostly owned by Japanese.

(d) San Raymundo, containing the provincial jail, the Jolo Central School, most of the houses of the Japanese residents, and the different cemeteries.

(e) Asturias, containing the military barracks now occupied by three companies of Philippine Constabulary.

(f) Busbus, mostly inhabited by Mohammedans, and chiefly noted as the place where in other days criminals

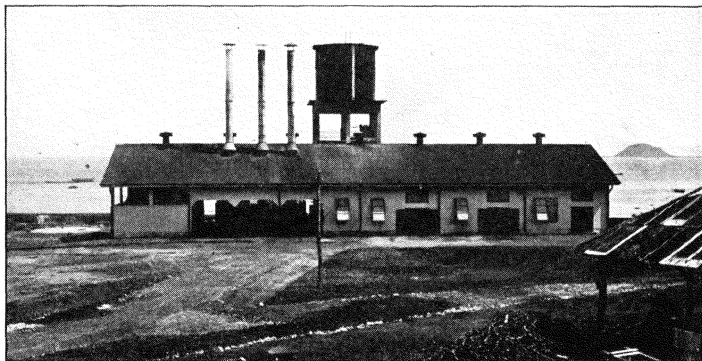


Wireless station at Asturias. It is said that a device for breaking messages was invented here.

were tied to trees and cut to pieces. Between Busbus and the Walled City are the government ice plant and the Jolo machine shops.

In general the town presents a most cheerful appearance, and there is much that suggests the romantic. The scene is enlivened by the Moro, passing lightly by in gay attire. In former times he carried a barong in his huge sash, and every foreigner, whether soldier or civilian, carried arms for self-defense. But now only municipal-district presidents and a few others with special permits are allowed to wear barongs. Very few non-Mohammedans carry revolvers or other arms, and one may wander in safety all over the town, without guards or arms.

At night the avenues, bordered by trees and electrically lighted, present a beautiful scene which carries suggestion of former days of blood. Then, as related by Foreman, all might change in a trice. "There is a hue and cry; a Moro has run amok — his glistening weapon within a foot of his escaping victim; the Christian

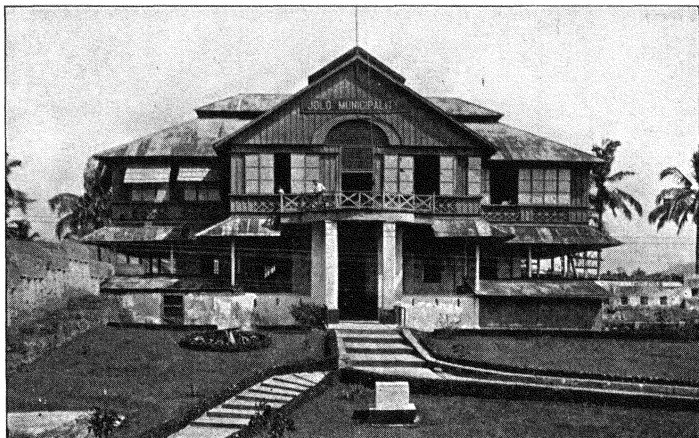


The government ice plant.

native hiding away in fear, and the European off in pursuit of the common foe; there is a tramping of feet, a cracking of firearms; the Moro is biting the dust." Happily, such scenes belong to the past.

The neighborhood of Jolo is naturally well provided with water. A system of water supply for the city was first established in the '80's of the last century, through the intelligent activity of the Spanish governors, Gonzales Parrado and Juan Arolas. This system has recently been greatly improved. The water from the large Asturias springs is conducted by gravity to a cement reservoir near the government ice plant between Busbus and the Walled City. From this reservoir the water is pumped to a large cement tank 85 feet above sea level, just off the Asturias barracks, from which it is distributed throughout the city by gravity. About 300 gallons per minute flow from the reservoir. Like Jolo, Siasi, on the island of Siasi, is well supplied with spring water brought to the people by gravity.

The Insular government now plans to dredge the harbor between the Chinese Pier and the Walled City,



The municipal government building at Jolo.

replace the former with a concrete pier, build warehouses, fill the swamps, and otherwise enlarge the city and provide it with all modern conveniences. The plan will probably be realized within the next few years. Then the harbor will be one of the best of its kind, and the city, having modern port facilities, will extend rapidly.

ADMINISTRATION OF THE PROVINCE

Politically, the province of Sulu is divided into the municipality of Jolo, under an appointive municipal president and an elective municipal council of six members, and 26 other municipal districts (Tongkil, Tandu, Lu-uk, Panamau, Lati, Patikul, Talipao, Pansul, Maimbung, Silangkan, Parang, Pangutaran, Gitung, Tapul, Pata, Siasi, South Ubian, Tandubas, Banaran, Simunul, Sitankai, Bongao, Laparan, Cagayan de Sulu, Marungas, and Balimbing). The districts of Siasi, Bongao, and Cagayan de Sulu are under deputy governors who are

also ex-officio justices of the peace. The deputy governor for Siasi at this time is a Filipino; for Bongao he is an officer of the Philippine Constabulary; and for Cagayan de Sulu, an American. The rest of the districts are under municipal district presidents, usually *panglimas* or other influential Mohammedans. These deputy governors and municipal presidents report directly to the provincial governor at Jolo. Formerly the seven constabulary station commanders and those of the substations acted as ex-officio justices and auxiliary justices of the peace, respectively. In 1917 a Mohammedan was appointed deputy provincial governor at large, and justice of the peace. There are three traveling deputy governors who also act as justices of the peace. The Court of First Instance holds sessions at Jolo in April and in November.

"The entire efforts of the present administration," said Governor Rohrer of Sulu in his annual report for 1909, "have constantly been directed toward bringing the inhabitants under the same governmental control as the people of the northern provinces and preparing them for self-government. A race is being formed that in the future, it is hoped, will progress and affiliate or hold its own with the Christians of the north. The necessity for education, sanitation, thrift, and respect for law is constantly being emphasized to the people, who are now under a fairly intensive control by the government. Briefly, the policy is to foster this race until it 'can stand on its own feet' on equal terms, as regards enlightenment and ability to regulate its own affairs, with the races of the north and adjacent countries." The government has a systematic plan for the economic and educational advancement of the province.



Manuel Quezon, President of the Philippine Senate.

✓ The Bureau of Education maintains a high school, three intermediate schools, the Jolo Central School, the Jolo Girls' Dormitory, a farm school at Lapak, and 68 primary schools. The total annual enrollment for 1921 was 9728, of which number 2853 were girls. There are an American division superintendent, three American supervising teachers, one Filipino academic supervisor, and nearly 200 Filipino teachers. The principal of the Jolo Central School and the matron of the Jolo Girls' Dormitory are Filipinos. More schools will soon be opened. Mrs. Lorillard Spencer of New York has built and is maintaining a modern agricultural school at Indanan.



Sergio Osmena, President of the Philippine House
of Representatives.

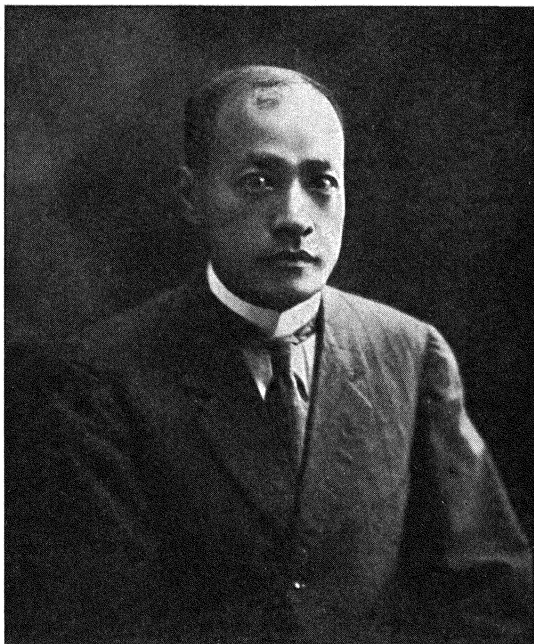
The Philippine Health Service maintains a hospital at Jolo under the immediate charge of three physicians, all Filipinos, one of them a woman; four trained nurses, one being a Mohammedan; and one graduate midwife. Sixteen dispensaries are distributed over the province, eight of these being managed by trained nurses; and there are six sanitary inspectors, two of whom are Mohammedans. Appropriations have been made for the opening of four more dispensaries.

The other bureaus of the Philippine government are also well represented in Sulu. The Bureau of Public Works maintains 36 kilometers of first-class and 19

kilometers of second-class road. There are three large concrete market buildings on the island of Jolo; and 86 kilometers of telephone lines reach all the constabulary stations on the island. In 1918 the Bureau of Lands surveyed 1290 parcels of land, containing a total area of 16,838 hectares; and 375 free patents were applied for, covering an area of 4260 hectares.

✓ The surveying of land is one of the most important tasks in Sulu today. For many years there have been numerous disputes over boundaries and titles. Some of these disputes have given rise to lawlessness. The chiefs formerly claimed all the land over which they ruled, and the people living on the land were regarded very much as their tenants. Now the land is being surveyed in the names of the actual occupants, thus doing away with the "datu claims." Some of the datus have bitterly resented this change, but it has met with the approbation of the people. It is estimated that there are on the island of Jolo about 10,000 hectares of land which the land court will declare to be public property. This land extends from Bilaan, on the east coast, into the interior. Over 4000 hectares of land between Bilaan and Taglibi have been reserved, by act of the Philippine Legislature, for the sultan and his near relatives. This land is to be developed by the government, and the products are to go to the Kiram family in consideration of land claims that the family has agreed to renounce. Practically all the land on the island of Tawi-Tawi is public property.

There is only one regularly maintained jail for the province, and that is the one at Jolo. During the year 1918 the total number of prisoners committed to the provincial jail was 600, while in the year 1917 the total

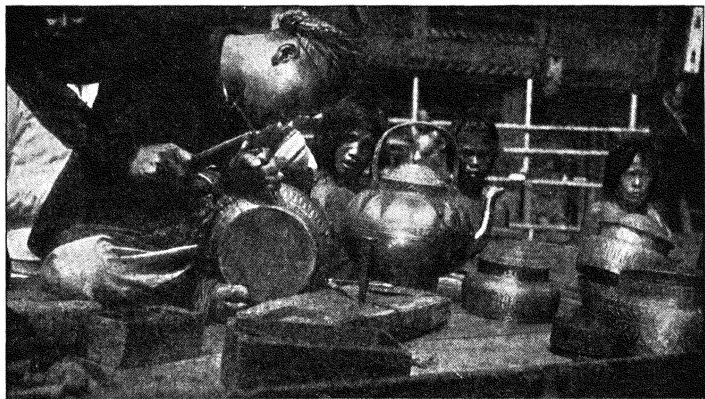


Rafael Palma, until recently Secretary of the Interior
in the Philippine Government.

number was 797. One warden and six jailers are in charge. At the constabulary stations are maintained small jails where prisoners are held awaiting preliminary hearings by justices of the peace. In some instances men convicted of petty crimes are permitted to serve their sentences at the constabulary stations.

INDUSTRIES AND NATURAL RESOURCES

Agriculture, fishing, and stock raising are the leading occupations in Sulu. There are no manufactures of articles in quantity for sale in the markets of the world; but local manufactures are carried on extensively



A Moro craftsman inlaying silver on brass.

throughout the province. The products include water craft such as *vintas*, *sapits*, and *lipas*; and salt, rope, fish nets, mats, whips, earthenware, roofing tiles, fish lines, fish spears, bolos, barongs, jewelry, boat canopies, hats, rough boards, and sugar. Definite figures as to the value of articles manufactured are not available, but roughly they may be estimated at ₱240,000 a year (\$120,000).

Sugar production has increased greatly within recent years. Not long ago more than fifteen mills were observed in active operation in the eastern part of the island of Jolo alone. The Lati coast country of Jolo is likewise growing more sugar than it did formerly, and native crude mills have been built at various places.

The Samal people of the Tawi-Tawi Group are the chief builders of boats, the main centers for the work being at Balimbing, Manubol, and Banaran. The large cargo boat (*sapit*), the passenger boat (*lipa*), and the general utility boat (*vinta*) are built at these places. Many boats, particularly *vintas*, are built in the rough at

Basilan and are brought south for the ornamental carving of bows and sides.

At Simunul and Tandubas, in the Tawi-Tawi Group, the manufacture of water jars and fire pots engages much labor.

In the Tapul Group particular attention is devoted to the raising of fruit. The people are also largely engaged in fishing, Siasi being the main center of the trepang and shark-fin industries.

In Cagayan de Sulu, besides the production of copra, rice, and tapioca, and the raising of cattle, the weaving of fine mats and baskets from the pandan palm is important.

The main occupations in the Pangutaran Group are the production of copra and firewood.

In the Turtle Islands, Baguan and Taganak, the few inhabitants devote most of their time to collecting turtle eggs, which average 15,000 a week. These islands



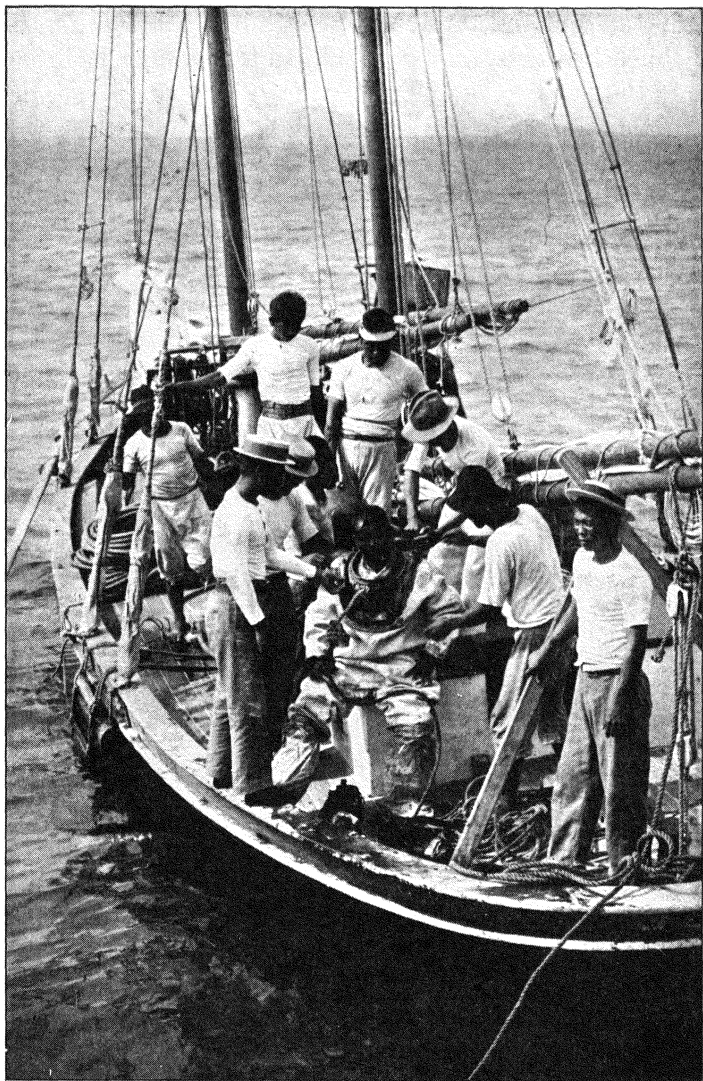
Weaving on primitive looms is an important household industry in Sulu.

belong to the Cagayan de Sulu Group, but they are just off Sandakan, British North Borneo, and are administered by the British authorities.

The Sulu Sea teems with good fish, and there are plenty of snails, tortoises, and turtles. The people living along the coasts and practically the entire population of the southernmost islands are engaged in fishing. At Sitankai, in the Sibutu Group, large quantities of fish are dried for export. Sitankai fish are well known outside of Sulu and always find a ready market. Edible birds' nests are found in fairly large quantities. These are considered a delicacy, particularly in China, to which country many of them are exported.

✓ The Archipelago has one of the most valuable pearl beds in the world. Perhaps a hundred boats are engaged in pearl fishing. Hundreds of thousands of pesos' worth of shells and pearls are exported annually. Single pearls have been valued at ₱25,000. It is estimated that the value of pearls sold to European buyers alone amounts to ₱1,000,000 a year.

Nearly all the large islands are covered with forests. The hardwoods are mostly on Tawi-Tawi. Almost all varieties of hardwood found elsewhere in the Philippines occur in Sulu. There are narra, ipil, tandu, ligayan, camagon, teak, molave, and bunti. Sandalwood and camphor are found in limited quantities at Batu-Batu. Bejuco (rattan) and wild honey are plentiful, as are also bamboo and nipa. Kalapia (rubber vine), kapok, and almaciga are also found in large quantities. During the year 1918 practically all the timber cut in the public forests of the Sulu Province consisted of railroad ties, of which about 60,000 were shipped to Manila. These ties were cut on the islands of Tawi-Tawi, Bas-Bas,



Pearl fishing. Getting a diver ready to be lowered.

Sibutu, Simunul, and Manuc Manka, mainly by the Schuck brothers, and were sold to the Manila Railroad and the Pacific Commercial Companies at ₱1.80 per tie. Cutting timber on the government teak reservation was begun in November, 1918, and within a year about 40,000 board feet of teak logs had been cut and placed upon the beach. One thousand board feet of teak sell for ₱300.

Fruits abound in variety and quantity. There are several that thrive particularly well in Sulu, such as the delicious mangosteen, the good-tasting but malodorous durian, the marang (cashew), and the baunu. Lansones, mangoes of the fibrous type, oranges, guayavanos, makupas, papayas, bananas, and pineapples are grown in fairly large quantities. Vegetables also are abundant.

Although reports of the finding of gold and coal have been circulated, no deposits are known to exist. A manganese deposit, located on the island of Sinagbuan, near Tawi-Tawi, has not been developed, as it is very small and is partially covered by the sea. Any effort to work it would call for a heavy investment.

TRADE

Sulu occupies a commercially strategic position, having Mindanao on the east, Borneo on the west, the Visayas and Luzon on the north, the Moluccas and Celebes and Java on the south. With all these Sulu has long maintained trade relations. She has also traded directly with China, Japan, and Singapore. Long before the arrival of Legaspi, the conqueror of the islands north of Sulu and Mindanao, Sulu's commerce had attained important proportions and Jolo was the most prosperous city in the Philippines. Sulu still maintains

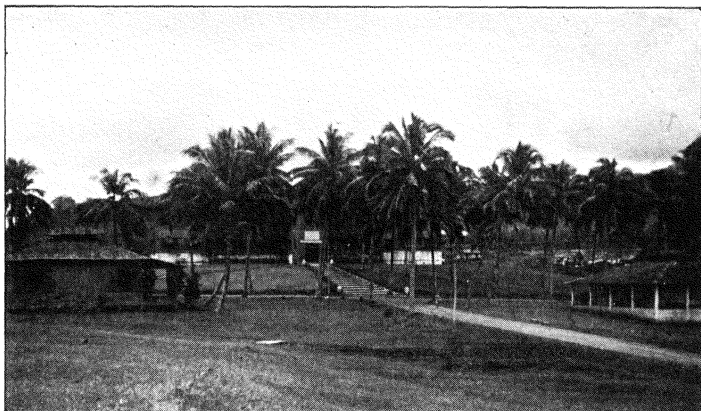


Inspecting a cargo of pearl shell that has just been landed.

direct trade relations with Singapore and Sandakan, but most of the foreign trade is in the hands of the Chinese.

The principal imports are rice, woven materials, kerosene oil, thread and cotton yarn, dyes, flour, sugar, iron, steel, brass, and paper. The islands have great agricultural and commercial possibilities, and they should be able to raise all the rice and other commodities they need.

The exports consist of pearl, pearl shell, copra, dried fish, and abacá. In 1905 the total imports amounted to ₱548,562, and the exports to ₱277,768; in 1915 the imports amounted to ₱550,894, the exports to ₱963,568.64; and in 1919 the imports amounted to ₱836,340, the exports to ₱680,177. The value of pearls is not included in the figures given, as no record of sales of these is to be had. As shown by the figures, the trade of Sulu has increased enormously within recent years.



Constabulary headquarters at Jolo.

GOVERNMENT FINANCE

During three years the following sums became available to the Province of Sulu: in 1916, ₱132,407.14; in 1917, ₱499,150.57; in 1918, ₱661,722.78. The figures include the revenues of the Municipality of Jolo and sums granted by the Insular Government. It has been necessary to secure Insular aid, as the funds raised locally have not been sufficient to defray the expenses of the government. The revenues are increasing every year, and it is expected that in a few years the province will be entirely self-supporting. The sources of income include cedula, fines, penalties, fees for the registration of cattle, rents, the land tax, the internal revenue percentage on sales, and licenses. The receipts at the port of Jolo in customs duties alone, from 1900 to 1919 inclusive, amounted to ₱3,457,582.71.

CHAPTER TWO

THE LONG FEUD WITH SPAIN

THE POWER OF SULU

ACCOUNTS of pre-Mohammedan times in the Sulu Archipelago are unreliable and conflicting. A Sulu legend tells us that the first inhabitants were *Buranum*, hill people from Borneo who settled at Maimbung; and it is a common belief among the people that Alexander the Great and several of his officers once ruled in Jolo. During the fourteenth century, Samals and Bajaos from Johore immigrated in large numbers to the coasts of Sulu, where their descendants remain. The hill people, or Sulus proper, although outnumbered, held their own fairly well against the newcomers and took many of them captive. Moros from Mindanao, especially from Lanao, also came as immigrants.

Even prior to the advent of Magellan, Sulu pirates were the terror of the Visayas and Luzon. They held slaves, who were taken as captives or received as tribute, and these slaves were assimilated into the bulk of the population of Sulu.

In the year 1380, Makdum, a noted Arabian judge, introduced the Mohammedan religion throughout the Sulu Archipelago. The ruins of the mosque he built at Tubig-Indangan, on the island of Simunul, still remain. He died at Sibutu, where the people still venerate his grave. Later, about the year 1390, Raja Baguinda arrived at Buansa and successfully continued the work of Makdum, making himself ruler. It is said that he brought with him a pair of elephants, the ancestors of a herd — long since exterminated — that once roamed



Present state of the mosque built by Makdum at Tubig Indangan in 1380.

wild in Jolo. From the time of Baguinda, the hill people — the Buranum — were called Sulus.

The year 1450 was marked by the arrival of Abu Bakr, a Mohammedan missionary. He married Baguinda's daughter, Paramisuli, and on his father-in-law's death succeeded him as religious authority, later proclaiming himself sultan. Abu Bakr divided the land into the political districts of Parang, Pansul, Lati, Gitung, and Lu-uk, appointing a *panglima* (next to a *datu* in rank) as head of each district. He also promulgated laws which furnished a foundation for the work of his successors.

Abu Bakr was succeeded by his children and grandchildren, and the sultanate was regularly organized. During the reign of the sixth sultan, Governor De Sande sent an expedition against Sulu, which reached the town of Jolo in June, 1578. It was headed by Captain E. R. de Figueroa. With this expedition began a period of warfare between Sulu and Spain, which was to last

for 300 years. De Sande gave as his principal reason for opening hostilities against the Sulus the desire to convert them to Christianity. There were, however, other motives, such as the reduction of the people, who were enjoying an independent government, to vassalage; exaction of tribute; and stopping piracy.

The history of Sulu from the time of De Sande to the occupation by the Americans consisted mainly in successive raids by the Sulus on different parts of the Philippine Archipelago, in expeditions by the Spaniards against the Sulus, in reprisals, confiscation of property, and taking slaves, and in the making of treaties which were more commonly broken than observed. In 1599 Cebu, Negros, and Panay were plundered by Moros. In 1602 an expedition against Jolo failed after more than three months of fighting. The sultan for the time being remained "king of the land and lord of the seas."

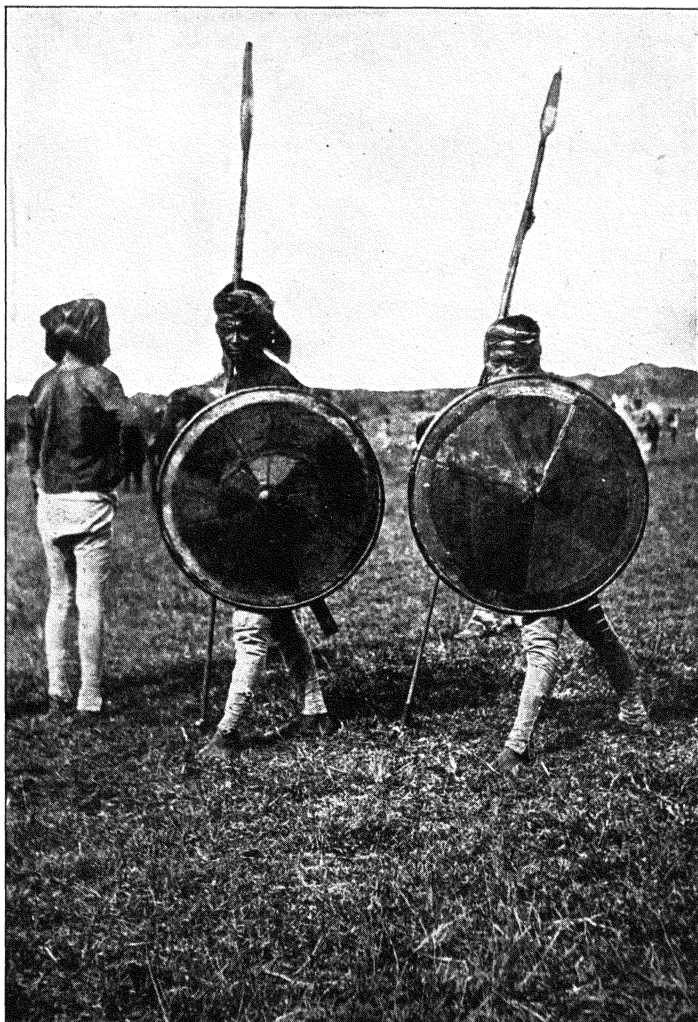
On January 1, 1638, General S. H. de Corcuera arrived at Jolo with some 80 vessels and about 2000 soldiers, Spanish and Filipino. He was resolved to occupy Jolo, and he succeeded in his purpose. Sultan Bungsu offered a fierce resistance, having fortified the town strongly. For the first time the Sulus experienced a defeat. But the Spanish sphere of action was not extended far beyond Jolo, and when the Chinese adventurer Koxinga threatened a powerful descent upon Manila, the Spaniards withdrew their garrison. The town was evacuated on April 14, 1646, after a treaty had been made between Sulus and Spaniards. This treaty was in force for only a short time.

Sultan Bungsu was succeeded by Nasirud Din II and Salahud Din Karamat, during whose reigns the Sulus made many raids, visiting almost all parts of the

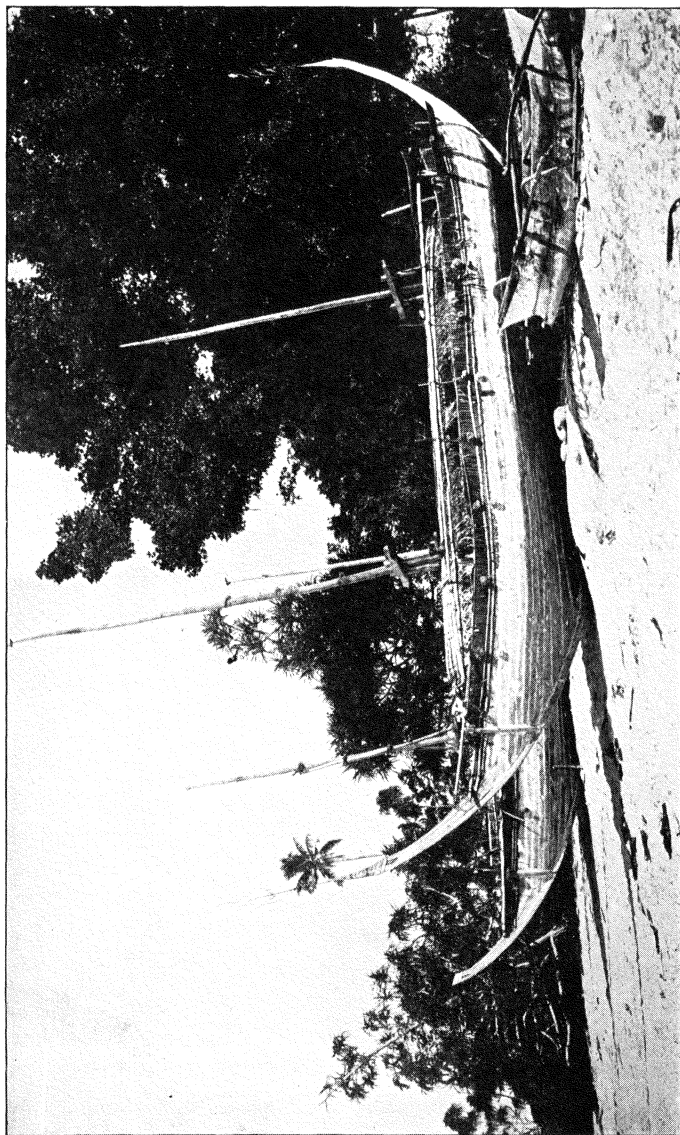
Visayas and Luzon. In 1663 Zamboanga, which had been established as an outpost against the Moros, was evacuated by the Spaniards, who reoccupied it in 1718. Karamat was followed by Shahabud Din, Mustafa Shafiud Din, Badarud Din I, Nasarud Din III, and Alimud Din I.

In 1737 Alimud Din I ratified a treaty of "permanent peace and alliance" with Governor-general F. Valdés y Tamón. He was one of the strongest and best of sultans, wielding considerable influence over his people, introducing reforms, observing the terms of the treaty faithfully, and suppressing piracy. He had parts of the Koran translated into Sulu, advocated education, issued money, formed a small army, and undertook to create a navy. In 1748 Alimud Din had to leave Jolo, upon being overpowered by Bantilan, son of Sultan Shahabud Din, who had proclaimed himself sultan. The pretext for Bantilan's rising was the friendship of Alimud Din with the Jesuits sent to Jolo by King Philip V in 1746.

Alimud Din went to Manila in 1749, arriving on January 2, and was royally received and entertained by Governor-general Arrecherra. Finally he was baptized on April 29, 1750, the ceremony taking place with great solemnity and pomp. Games, theatrical representations, and bullfights were held in his honor. Governor-general F. J. de Obando decided to reinstate him as sultan; but while on his way back to Jolo he was unwarrantably imprisoned at Zamboanga by Governor Zacarias. He was then sent back to Manila, where he was held as a prisoner. On account of this humiliation to Alimud Din, the Sulus became especially active in raiding and pillaging the northern coasts, hardly a town escaping. The year 1753 was the most terrible



Moro warriors. Of their courage there was no question.



Garays laid up on the beach. With such craft, the "Malay pirates" spread terror on the seas.

in the history of Moro piracy. In 1763 the British, having occupied Manila, released Alimud Din and replaced him on the throne of Sulu, the Sulus receiving him willingly. Alimud Din ceded to the British a part of North Borneo. In 1769 the Sulus invaded Manila Bay and were able to take captives from the very wharves of the city.

In 1773 Alimud Din was succeeded by his son, Israel, whose administration was very successful. Israel was poisoned by his cousin, who ruled as Alimud Din II and under whom hostilities between Sulus and Spaniards increased. For a period of ten years or more traffic between Luzon and the islands to the south was paralyzed. It is said that even English and American ships tried to avoid the channels infested with Moro pirates.

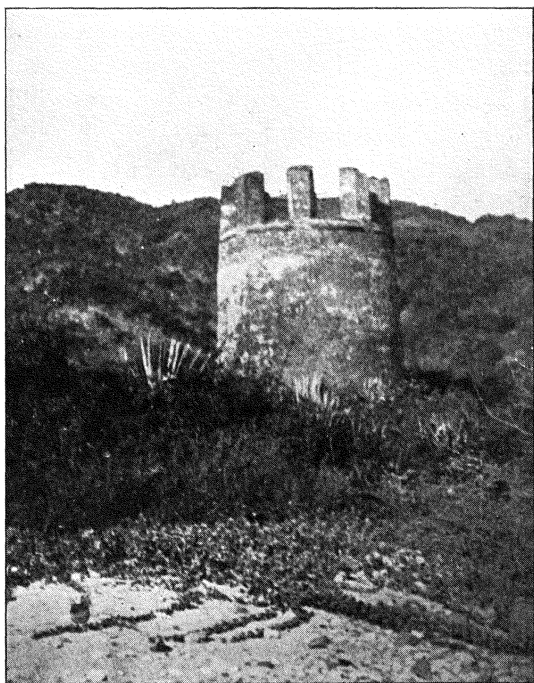
The throne of Sulu was occupied successively by Sharapud Din (1789); Alimud Din III; Aliyud Din I; Shakirul Lah (1808); and Jamalul Kiram I, the son of Alimud Din III (1823). During these reigns there was continual warfare between the Sulus and the Spaniards; raids were answered with retaliations, and treaties were trampled. In 1844 the French made a treaty with Sulu, and the increasing interest of other countries in Sulu aroused the Spaniards to the necessity of subjugating the Archipelago if they wished to retain any form of control.

THE DECLINE OF SULU

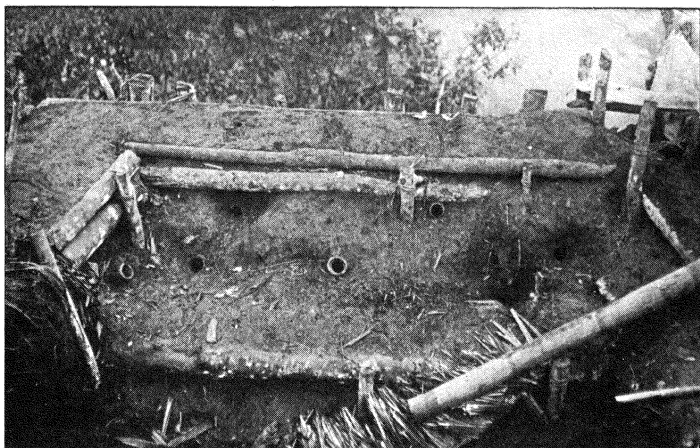
The period from 1848 to 1896 marked the decline of Sulu. In 1848 steam gunboats were used by the Spaniards for the first time in their warfare with the Moros. Under Governor Clavería, three of these reduced the forts on the island of Balangingi in the Samales Group.

The introduction of steam gunboats marked "the beginning of the end of Moro piracy."

In 1851 General Urbiztondo invaded Jolo with a strong force, reaching the town on February 27. After a desperate fight the Sulus evacuated the town and the Spaniards burned it. The invaders left Jolo after a few days, having captured 112 pieces of artillery. In 1861 the Spaniards employed eighteen steam gunboats, and these soon put an end to piracy.



A watch tower on the northwest coast of Luzon, south of Vigan. Such towers were built through the more northerly islands, about the middle of the eighteenth century. Lookouts were kept posted in these towers that they might give warning of the approach of Moro pirates.



A defensive earthwork or "cotta" on the island of Jolo. The intrenched Sulus would fire through the bamboo tubes.

In 1862 Mohammed Pulalun, who had been sultan since 1844, was followed by his son, Jamalul Alam. Alam proved to be an able administrator, and he introduced several reforms.

Sulu was finally occupied in 1876 by Governor-general Malcampo, who used some 9000 troops and considerable artillery in besieging the well-fortified town of Jolo. The use of steamboats, against which the Morovintas proved ineffective, made it possible to stop the importation of guns and ammunition by the Sulus. The Sulus fought to a finish, but they were overwhelmed by the invaders. Not only Jolo, but almost all the other important fortified places were destroyed.

Jolo was occupied by a garrison consisting of two regiments of infantry, one company of artillery, and one company of engineers, under the command of Captain P. Cervera, who was designated as politico-military

governor of Sulu. Cervera fortified Jolo. He was succeeded on December 31, 1876, by Brigadier-general José Paulín, the second governor of Sulu.

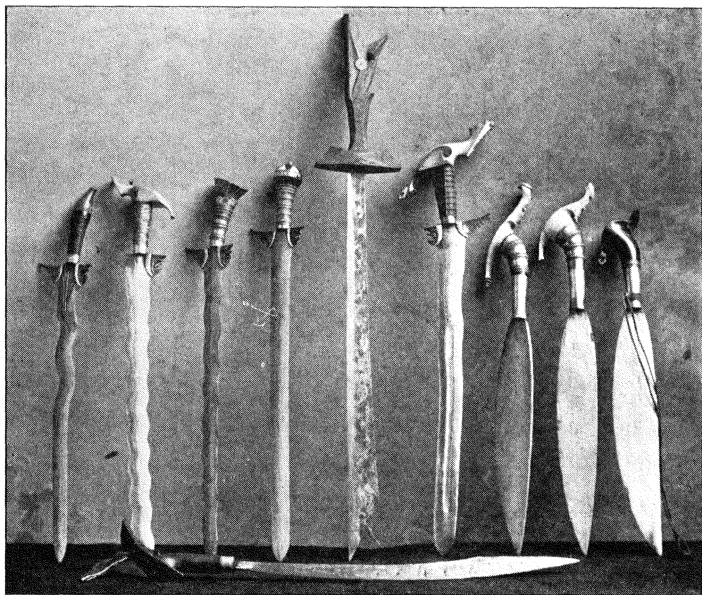
For one year, 1877 to 1878, the Moros constantly made attempts to overcome the Spanish garrison but were always defeated. Moros became juramentado almost daily, and the garrison suffered considerably.

Colonel Carlos Martínez was appointed governor of Sulu on September 28, 1877. He concluded a treaty of peace, the last that was drawn between Spain and Sulu. This treaty was fairly well observed. It was recognized by other nations, and with it their interference came to an end. Governor Martínez enlarged the town of Jolo and established a hospital.

In 1878 Sultan Jamalul Alam ceded the remaining Sulu possessions in Borneo to the Sabah North Borneo Company in consideration of a yearly subsidy of 5000 Mexican pesos. In the same year Sulu became a part of the new administrative division of Mindanao and Sulu.

Colonel Rafael Gonzales de Rivera became the fourth governor of Sulu on February 3, 1880. During his administration the Spanish forces were several times attacked by disaffected parties. But General La Corte, with the coöperation of the sultan and the datus, defeated and punished the disturbers. In 1881 La Corte completed the walls for the defense of Jolo.

On the death of Jamalul Alam, Badarud Din III became sultan in April, 1881. Badarud was the first sultan to make a pilgrimage to Mecca. Colonel Isidro G. Soto was appointed governor on November 15, 1881, and was relieved on June 2, 1882, by Colonel Eduardo Fernández Bremón. Before Colonel Soto's term expired, Bongao and Siasi were garrisoned.



Fighting knives of the Moros. These weapons were often of exquisite workmanship, the handles being of rare hardwoods, carved and polished, and enriched with silver.

The disturbances which marked the term of Colonel Bremón were put to an end by General Paulín and by Colonel Julián González Parrado. Colonel Parrado, who became governor in August, 1882, showed unusual vigor and punished districts where juramentados — Moros sworn to die killing Christians — had succeeded in dispatching several soldiers. He constructed a cement market place, established a water system, and made Jolo an open port.

On the death of Badarud Din on February 22, 1884, the succession to the sultanate was contested by Raja Muda Amirul Kiram of the house of Jamalul

Kiram I, by Datu Aliyud Din of the house of Shakirul Lah, and by Datu Harun ar-Rashid. Harun, not having a direct claim to the throne, withdrew his candidacy and went to Palawan. Datu Aliyud Din, with headquarters at Patikul, went so far as to proclaim himself Sultan, and then attacked Amirul Kiram at Maimbung. Amirul Kiram had the greater following, and after considerable fighting Aliyud Din fled to Basilan.

Governor Parrado was relieved by Colonel Francisco Castilla, who was succeeded by Colonel Juan Arolas in January, 1886. Arolas continued the work of sanitation and furthered public improvements with remarkable success.

Amirul Kiram asked the Spanish government to recognize him as sultan, and Governor Arolas was directed to send him and Datu Harun, who was to be appointed sub-sultan, to Manila. Amirul Kiram, however, refused to go to Manila. Datu Harun went alone, and on the recommendation of Governor Arolas was recognized as sultan by Governor-general Terrero.

Sultan Harun arrived at Jolo in October, 1886, and established his headquarters at Maubu. He was stoutly opposed by nearly all the datos, who supported Amirul Kiram, the logical heir to the sultanate. Sultan Harun and his followers, with the aid of Governor Arolas and the Spanish forces, waged war against Amirul Kiram and nearly all the datos. But he failed to receive recognition from the people as sultan, in spite of Governor Arolas' brilliant military achievements.

Arolas' term ended in 1893. Among all the Spanish governors of Sulu, he had the longest and most eventful administration. He was relieved by Colonel César



Sultan Harun's residence at Maubu. Once it was considered magnificent, but it has long since been abandoned.

Mattos, and the latter was soon replaced by General Venancio Hernández. Sultan Harun did not receive consistent support from Arolas' successors and was sent back to Palawan, where he died a few years afterward.

Toward the end of 1893 Amirul Kiram finally received official recognition from the Spanish government as sultan, and assumed the name of Jamalul Kiram II. It is a common belief that his mother, who was intelligent and had considerable influence, promised the governor to exact tribute from the people if her son should be appointed sultan. It is also said that Jamalul Kiram, unable to collect the tribute, paid ₱10,000 out of his own funds.

Colonel Luis Huerta was the last Spanish governor of Sulu. Spain evacuated Sulu in May, 1899, when an American garrison relieved the Spanish garrison at Jolo. On August 20, General J. C. Bates concluded a treaty with Sultan Jamalul Kiram II. This treaty is known as

the "Bates Agreement." Under it the sovereignty of the United States over Sulu was recognized.

The Sulus have always made first-class fighting men, and among them every able-bodied man might act as either soldier or sailor. After the first occupation of Sulu in the sixteenth century, the Spanish garrisons were not strongly maintained, and Spain's influence was little felt beyond the limits of the town of Jolo. The datus and the people recognized no head other than the sultan. One hundred years before the time of Legaspi the Sulus had become fanatically Mohammedan. They maintained an independent state and had customs of their own. It was impossible and absurd to attempt to change their religion and character at one stroke. The Sulus always opposed the payment of tribute, and withstood any interference in their internal affairs. No effort worth mentioning was made by the Spanish government to transform them gradually. Evil was dealt with by evil. The governors, although some were good post commanders, were generally poor civil administrators, and they were frequently changed. No definite policy was ever pursued. No attempt was made to study local customs and peculiarities, and no governor could speak the dialect. The Sulus hated any foreign aggression, as was but natural, and Spain's final military victories were neutralized through the tenacity, valor, and patriotism of the Sulus.

CHAPTER THREE

AMERICAN ADMINISTRATION

MILITARY GOVERNMENT

ON May 19, 1899, Jolo was occupied by American troops under Captain Pratt, and on the following day the Spanish garrison evacuated the town. The entire Archipelago was gradually occupied by American troops, who, upon their arrival, found the important chiefs at war with one another.

Major Bolton became the first military governor, in July, 1899. On August 20 General Bates made the Bates Agreement, by the terms of which the sultan of Sulu was granted \$250 monthly and his chiefs were granted lesser amounts in lieu of privileges that they surrendered. The agreement was confirmed by the President of the United States, except for an article in which slavery was recognized.

On June 1, 1903, the Moro Province was created and General Leonard Wood became the first governor, Sulu being one of the five subdivisions of the province. In the same year the cedula law (requiring each adult male annually to purchase a registration certificate at a charge of two pesos) caused bitter resentment, and there were a number of juramentados. The cedula tax is still a cause of dissatisfaction among some of the Moros.

During 1903 also began the series of cotta (trench) fights between the American forces and the Sulus. The latter had at their disposal several thousand rifles, several hundred lantacas (small brass cannon), plenty of ammunition, and perhaps nearly 10,000 men ready

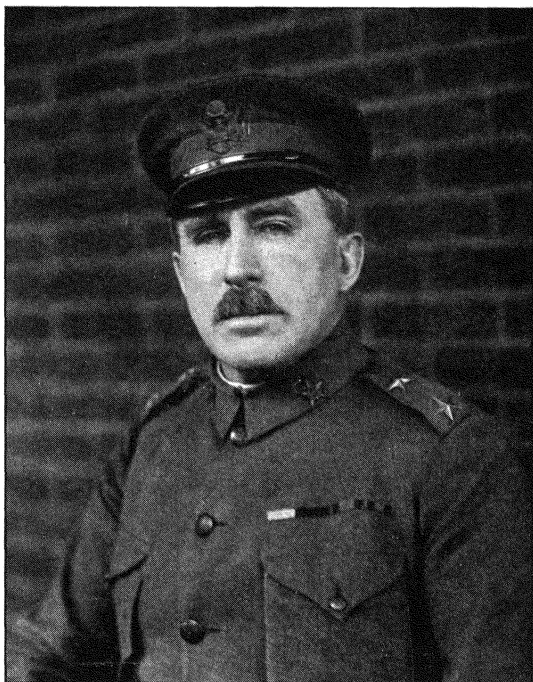


Warren G. Harding.

to fight. On September 2, 1903, Major Hugh L. Scott became governor of Sulu. Although Major Scott was a military man, he instituted a civil government; that is, the government under him ceased to be purely military.

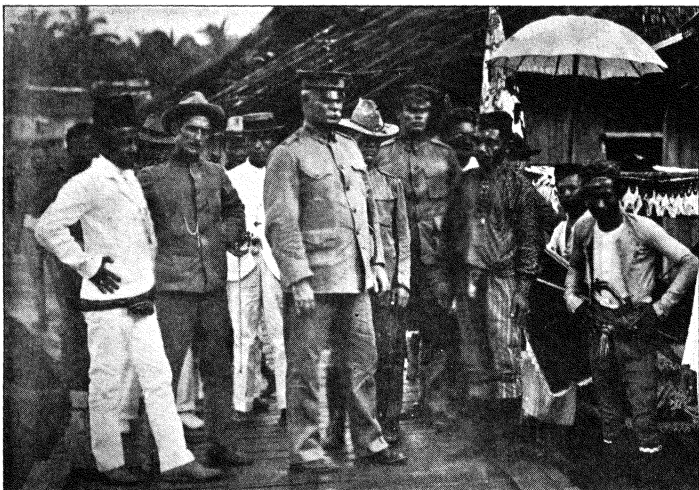
Many of the chiefs proposed to resist all interference with the old order. Every few days a juramentado would set out on his errand of killing.

In November, 1903, it became evident that an important rising of chiefs was planned. "Major Scott," says Foreman, "having called upon the biggest chief, Panglima Hassan, to present himself and account for



Major-General Leonard Wood.

the number of an American survey party, he came with a large force, estimated at about 4000, well armed, as far as the town walls. He said he wanted to enter the town with a suite of only 700 armed men, including his subordinate datus. Finally Major Scott agreed to his entry with 70 warriors, but still the position was threatening with Hassan's army in the vicinity. During the interview Panglima Hassan appeared quite friendly; indeed, whilst he and the major were riding together, the chief, perceiving that his host was unarmed, gallantly remarked, 'As you are without arms I will relinquish



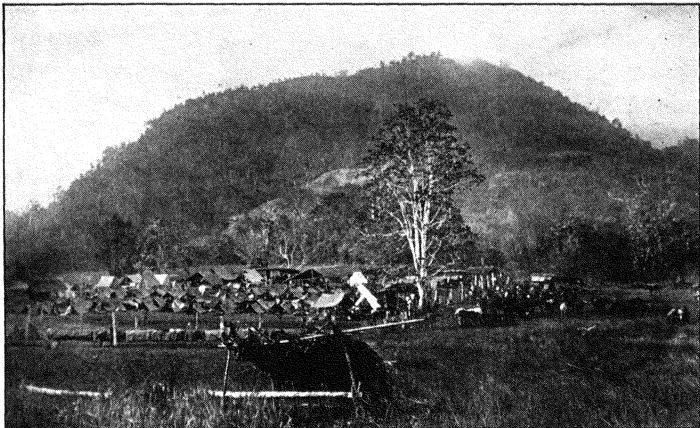
Major-General Hugh L. Scott (at the time a major) after a conference with the Sultan and Hadji Butu.

mine also,' and at once took off his *barong* and handed it to his attendant. In the meantime Major Scott had sent a request to General Wood for more troops, but the general, who had only just finished his Taraca operations (in Lanao Valley, Mindanao), replied that he would come to Jolo himself. On General Wood's arrival with troops in Jolo a demand was made on Panglima Hassan to surrender. After protracted negotiations and many insolent messages from Hassan, the general led his troops down to Lake Seite [Siit], where an engagement took place, leaving 60 dead Moros on the field. Panglima Hassan, pursued from place to place, lost many warriors at every halt, the total being estimated at 400 to 500. Cottas were razed to the ground, and the notorious Panglima Hassan himself was captured on November 14, with a loss, so far, of one

soldier killed and five wounded on the American side. Panglima Hassan was being escorted into Jolo town by Major Scott and other officers, when suddenly the chief, pointing toward a native-built house, begged the major to save his family. Moved by compassion and influenced by Hassan's previous friendly attitude, the major consented, and as they all approached the entrance, in an instant out rushed the 'family,' a mob of armed Moros, who attacked the officers, whilst the panglima made his escape. Poor Major Scott was so badly cut about his hands that he had to go into the hospital for four months, and I noticed that he had had one left-hand finger and two right-hand half-fingers amputated. Unable to handle any kind of weapon, in March, 1904, he led his troops against the cunning datu, who sent out a large body of fighting men to meet him. After several attacks were repelled, Panglima Hassan took to flight, his followers all the time decreasing in numbers, until, with only 80 men, the chief sought refuge in his cotta at Pang-Pang, the strongest fortress in the island. Breaches were made in it, and Hassan fled for his life on a swift pony, with only two retainers, to the crater of an extinct volcano, which was quickly surrounded by the Americans. Each time a head appeared above the crater edge a volley was fired; but the wounded chief still bravely held out and hit some soldiers before he died, riddled by bullets, on March 4."

The first detachment of Philippine Constabulary relieved the American forces at Siasi on June 20, 1904, and, shortly after, Constabulary also relieved the Americans at Bongao.

On March 2, 1904, the Bates Agreement was abrogated, and on March 21 the payments to the sultan and



Bud Dajo, with army camp in the foreground.

his leading chiefs were discontinued. On November 12, 1904, however, the Philippine Commission passed an act making the following annual payments to the sultan and his advisers, to continue during the pleasure of the Commission: ₱6000 to the sultan; ₱1800 to Hadji Butu, and ₱900 each to Hadjis Tahib, Mohammed, and Abdula, Panglima Bandahala, and Datus Jolkarnain and Kalbi.

On May 13, 1905, unrest became so general that it had to be quelled by force. Important fights took place at Mount Talipao and Bud Dajo, resulting in some casualties among the American forces and many more among the Moros.

The Moros again fortified Bud Dajo, and after Panglima Bandahala and Datus Kalbi and Jolkarnain had made repeated attempts to persuade the people there to surrender their arms, Governor Scott ordered that the place be taken by force. This was done on

March 7, 1906, after a severe fight which resulted in the death of some 600 Moros, among them Datu Pala, one of the worst outlaws of Sulu.

On July 7, 1906, Colonel E. Z. Steever relieved Major Scott as governor of Sulu.

Brigadier-general C. L. Hodges was appointed governor of Sulu on October 5, 1907, and on February 1, 1908, he was relieved by Colonel A. Rodgers. During this year Sulu was in a relatively peaceful condition, except for the depredations of several outlaws, among them Jikiri.

On December 11, 1909, Colonel Lea Febiger became governor of Sulu, to be succeeded on February 1, 1910 by Lieutenant W. O. Reed. The latter was succeeded by Captain E. L. King on March 1, 1911.

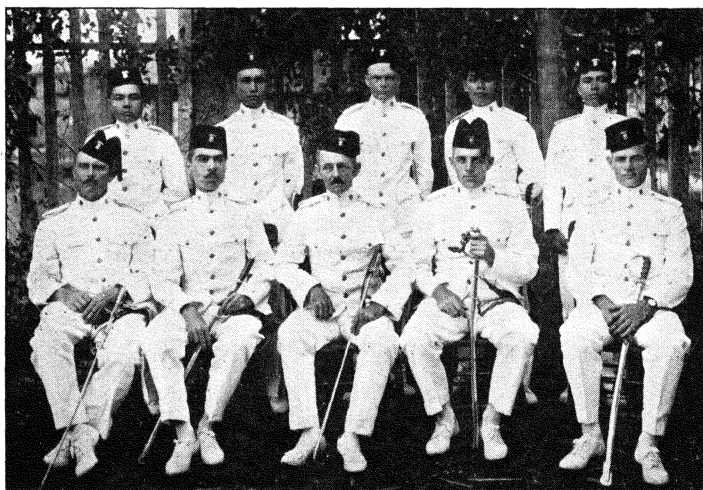
On April 17, 1911, a juramentado killed Lieutenant



The storming of Bud Dajo. The troops shown in action here are Philippine Scouts, all of the enlisted men being Filipinos.

Rodney, of the cavalry, on the Jolo-Asturias road. Lieutenant Rodney was unarmed and was walking with his little daughter, who was not harmed, however. The juramentado tried to rush to the wagon behind the Lieutenant, which carried several unarmed Americans, but he was killed by a guard before he could do further mischief. The death of Lieutenant Rodney caused General Pershing to order that officers should not go unarmed, and that soldiers should go out in threes. On April 19, 1911, Sergeant Ferguson, while in charge of the guard at Asturias, was killed by two juramentados, who were in turn killed by a sentinel. The following day all permits for carrying barongs on the military reservation and in its vicinity were discontinued.

The Moros having again assembled at Bud Dajo, about 1300 strong, General Pershing induced nearly all of them to return to their homes. The rest, led by



Officers of Constabulary in Sulu. Major C. E. Livingstone, author of a valuable monograph on Sulu, is seated in the middle of the group.



General John J. Pershing.

Ujaji and Jailani, were captured or killed in a fight that began on December 17, 1911, and lasted for five days.

A general order for disarmament caused another cotta fight near Taglibi, where Captain McNally, of the Philippine Scouts, was killed, and Lieutenants Whitney and Cochran, of the Philippine Constabulary, were seriously wounded. The Moros next strongly fortified Mount Bagsak. During the early part of 1913 conditions on Jolo Island became worse than ever. Some 5000 marauders had gathered themselves around Bagsak and from January to June made tremendous preparations

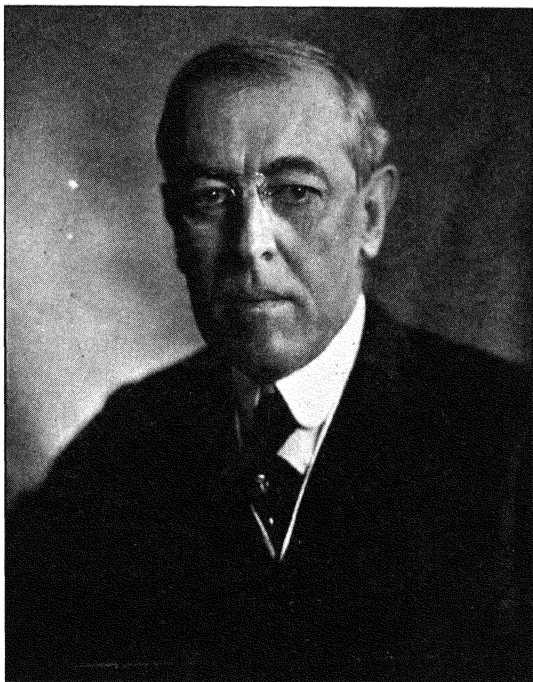
for eventualities. General Pershing planned the attack upon them, which lasted from June 11 to June 16, 1913. More than 100 rifles were captured and 300 Moros were killed. Captain Nichols, of the Philippine Scouts, and 14 men were killed.

On June 21, 1913, Captain V. L. Whitney, having resigned from the Philippine Constabulary, became the first civilian governor of Sulu. Under his administration the Constabulary continued to raid outlaws and destroy their cottas.

Both the Philippine Constabulary and the Philippine Scouts have rendered excellent service not only in Sulu, but throughout the Islands, and their records are replete with instances of individual heroism. The Constabulary are a force recruited in the Islands and officered in part by Americans. They combine some police duties with military duties, and they are under the control of the Insular government. The Scouts are a branch of the United States Army in which the enlisted men and some of the officers are Filipinos

On August 10, 1913, the Talipao Moros, who refused to pay the road tax and had fortified themselves in Mt. Talipao, were routed and disbanded by Major G. S. Shaw, of the Philippine Scouts. But they returned to fortify Talipao once more; and there, on October 22, 1913, occurred the last engagement of magnitude up to the present time. Captain McElderly was wounded during the storming of the cottas, and died, after a few days, at the Military Hospital.

On November 1, 1913, the preservation of order throughout Sulu was placed entirely in the hands of the Philippine Constabulary. The Scouts continued to garrison the city of Jolo, with a sub-garrison at Asturias.

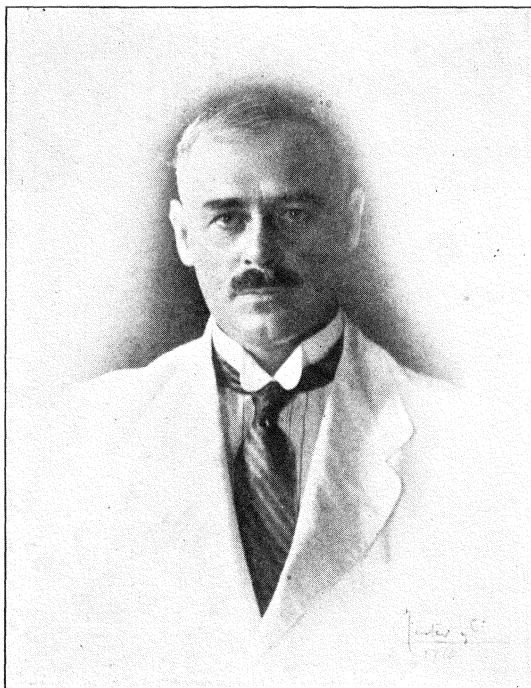


Woodrow Wilson.

On January 9, 1918, the entire garrison of Philippine Scouts, composed of two battalions, was replaced by three companies of Philippine Constabulary.

CIVIL GOVERNMENT

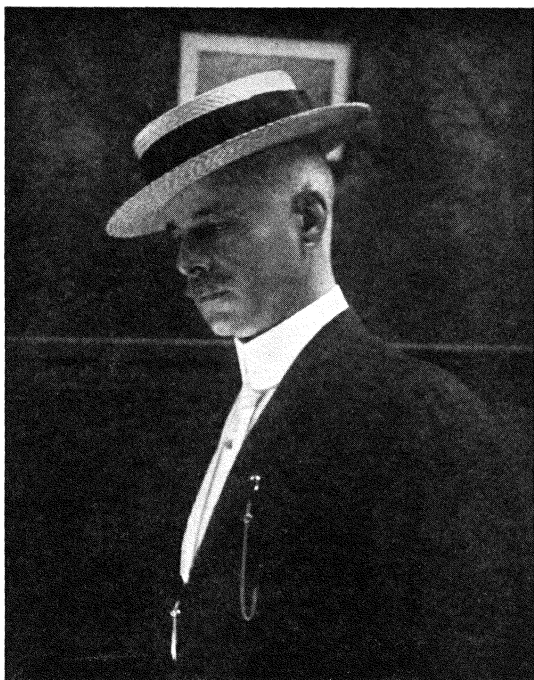
The Philippine Commission, on July 24, 1913, passed an Organic Act creating the Department of Mindanao and Sulu, and on September 1 the old Moro Province became a matter of history. On December 16, 1913, General Pershing was relieved as governor by Frank W. Carpenter, who became the first civilian governor of the



Francis Burton Harrison.

new Department. Guy N. Rohrer relieved Captain Whitney as governor of Sulu, on January 1, 1915.

Governor Carpenter brought to his new work the experience of years in difficult positions under the government of the Philippine Islands, together with a natural aptitude for administration and a good head for business. He had remarkable ability in placing before the Insular Government the needs of his Department, and he succeeded beyond expectation in securing appropriations for schools, roads and bridges, public buildings, telephone lines, hospitals, dispensaries, and wireless



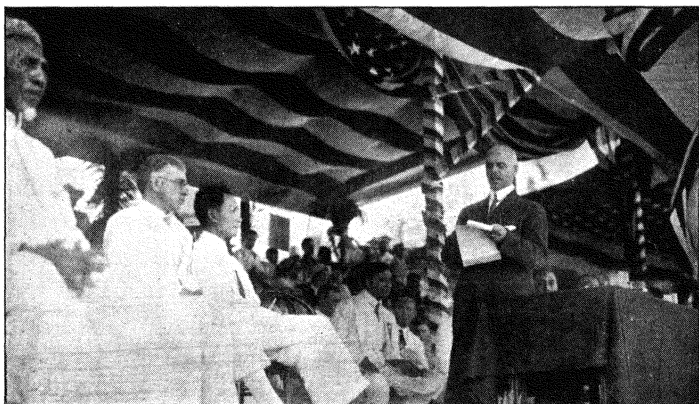
Frank P. Carpenter.

stations. In all these benefits the Sulu Province has had its proper share.

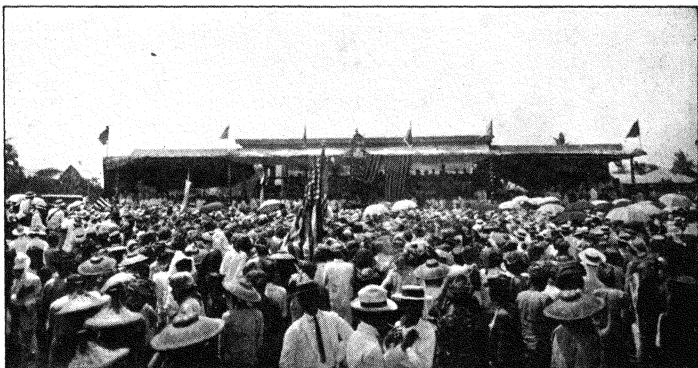
The change of government in Mindanao and Sulu from military to civil was thought by many to be premature, and it met with great opposition. The Moros were pictured as waiting this opportunity to return to piracy and warfare. At first Governor Carpenter did not receive general support, and in some quarters he met with open opposition. It is reported that an American congressman, referring to Filipinization in the Department of Mindanao and Sulu, said to

the governor, "You're crazy, Carpenter." The latter's quick reply was, "You are fifteen years behind the times." Governor Carpenter inaugurated his now famous "policy of attraction." The prevailing religion was not only tolerated but also respected, and the Moros were otherwise left to their own devices as to customs, beliefs, and practices. Responsible positions were put in the hands of the people as rapidly as possible, and for the first time the Moros were treated as men. What had not been attained by hundreds of years of warfare was attained in a few years by wise administration.

Governor Carpenter kept very closely in touch with each of his subordinates. He was the friend of almost every Moro of prominence, was well versed in the religion and customs of the people, and possessed enough command of the dialects to enable him to deal directly with the chiefs whenever necessary. Every year



The inauguration of civil government in Mindanao and Sulu. Governor Carpenter is speaking. Speaker Osmena is seated in the foreground.



The speakers' pavilion at Zamboanga, on September 1, 1914, when civil government was inaugurated.

he conducted to Manila a large party of Moros. These visits did much to convince the Moros that the attitude of the Philippine government and of the Christian Filipinos toward them was indeed friendly.

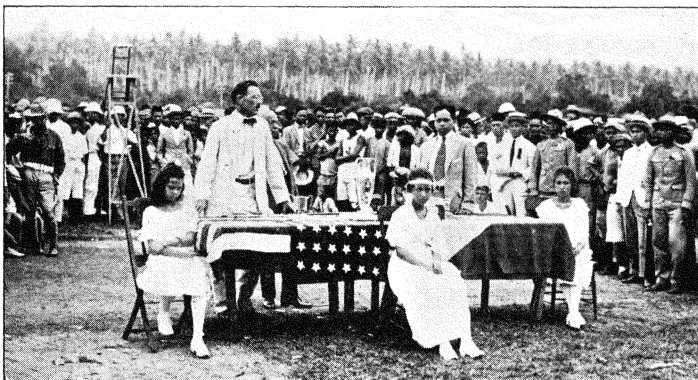
The years from 1915 to 1918 marked the establishment of permanent peaceful conditions in Sulu. In 1915 many leaders of outlaw bands were eliminated, and 85 rifles and 5 revolvers were captured or surrendered. Cattle stealing, the most prolific source of trouble, received a marked setback through the aid of prominent chiefs. A number of the local headmen were found directly responsible for fomenting outlawry and encouraging cattle stealing for their personal gain, and these were brought to justice.

During 1915 telephone lines on the island of Jolo were extended, roads were built in the interior, and greater contact with the people was established by the government through its different agencies. Public instruction was placed under the control of the Insular Bureau of

Education and was regularly organized. The people have shown a great interest in schools. In many districts the people have asked that schools be established, where before they openly opposed them. They have also asked for artesian wells and sanitary improvements. Several towns have sprung up around the constabulary stations, and schools, dispensaries, and markets have been constructed. The Sulu Public Hospital, which has proved a blessing to the people, was finished toward the end of 1915.

With the year 1916 came the end of organized outlawry, and Sulu ceased to be "a thorn in the administration of Insular affairs." The transition of this country from lawlessness and poverty to peace and prosperity was accomplished with a minimum loss of life. During 1916 alone, 93 firearms, 195 blade weapons, and 1534 rounds of ammunition were surrendered with practically no bloodshed. In the Court of First Instance 217 convictions were secured. Of these, 8 were for homicide, 30 for cattle stealing, and 13 for robbery. Object lessons to the effect that an offender cannot escape retribution are beginning to bear fruit. It is now possible to go unarmed almost anywhere in the interior, and without danger of attack.

During the years 1917 and 1918 conditions were generally satisfactory. But several escaped prisoners and malcontents perpetrated robberies, and the constabulary in pursuing them lost three officers, Lieutenants Ward, Ventura, and La Rotche, besides several soldiers. Attempts were made to bring the different lawless elements under closer control. With the coöperation of local chiefs the capture of the criminals with their arms was quickly effected.



Governor Carl M. Moore making an address at the close of a school athletic meet held at Jolo in March, 1922. Standing at the table with Mr. Moore is Mr. José A. Sanvictores, director of the Bureau of Non-Christian Tribes.

In 1917 the Health Service in Mindanao and Sulu was made an integral part of the Philippine Health Service.

On August 1, 1918, Governor Guy N. Rohrer joined the Philippine Militia and was succeeded as governor of Sulu by Mr. Paul De Witt Rogers, formerly secretary and treasurer of Sulu.

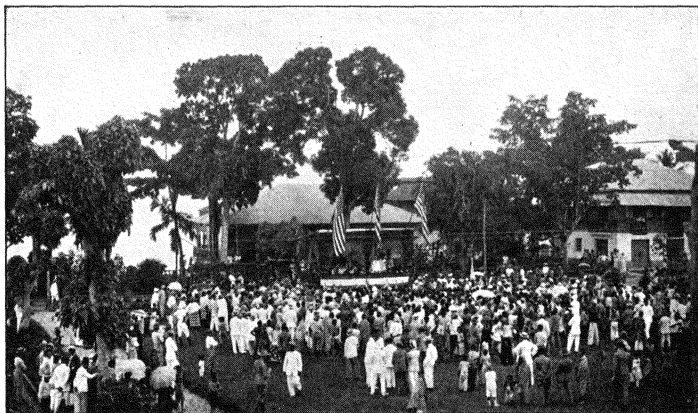
The Department of Mindanao and Sulu was abolished by act of the Philippine Legislature dated February 5, 1920, and Mindanao and Sulu were placed under the Bureau of Non-Christian Tribes. Governor Carpenter became the first director of this Bureau. He was succeeded in the office of director by Mr. Teopisto Guingona, who had been department secretary. On January 1, 1922, Mr. Guingona was himself succeeded as director by Mr. José G. Sanvictoras, who had been educated in the public schools. At the same time, Governor-general Wood made Mr. Guingona one of the appointive members of the Philippine senate.

Mr. Carl M. Moore, who had been superintendent of schools for Mindanao and Sulu, and before that division superintendent of schools in Surigao and in Leyte, was made governor of Sulu on April 5, 1921. Governor Moore has had twenty years of successful experience in the Islands. The policy of attraction will be furthered under his capable administration. If he could be retained as governor of Sulu for five or six years, one could confidently expect great progress for the province.

The provincial board consists of the governor and the provincial treasurer, both appointed, and the third member, who is elected. It acts as municipal district council for the different municipal districts, with ample powers to enact ordinances. This arrangement will have to continue until the local councils are sufficiently advanced to legislate for themselves. Mr. Julius Schuck, who was the third member of the provincial board from April, 1915, to November, 1920, is now an appointive member of the Philippine house of representatives. Mr. Schuck was succeeded as third member by Datu Tahil, son of Datu Jolkarnain and himself one of the leaders of the Bagsak fight of 1913.

In the past few years, due to the more peaceful conditions that have prevailed, agriculture, commerce, and industry have received a fresh impetus. Harvests have generally been plentiful, exports and imports have more than doubled, and revenues have increased to such a degree that the government of Sulu approaches a condition of self-support.

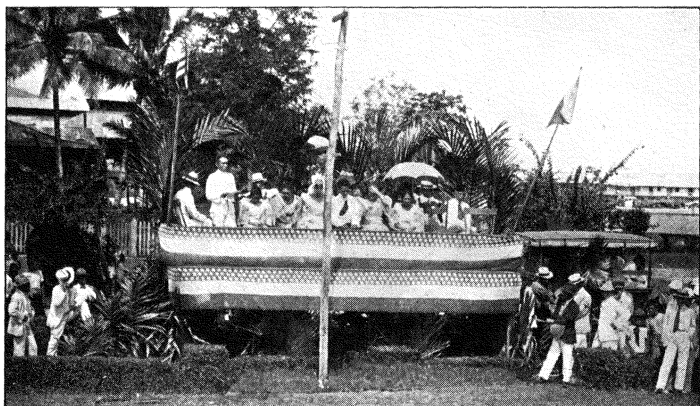
During the World War, the population of the province remained entirely loyal. At first it was feared that the Moros would sympathize with Turkey and Ger-



A "Liberty Day" at Jolo during the World War. The people were urged to buy United States war bonds, and they responded generously

many, as the sultan of Turkey is recognized by the Moros as caliph, the spiritual head of their religion. But the Moros remained indifferent to the issues of the war before the entry of the United States, and thereafter they proved their loyalty in every way.

The effects of the war were naturally felt by Sulu as by every other country. Prices of necessities advanced until they became nearly prohibitive, while the value of pearl shells and other exports from Sulu fell. Nevertheless, the people of Sulu subscribed some ₱140,000 to the different Liberty Loans, and donated more than ₱10,000 to the Red Cross. The Sulus requested that at least one battalion of their men be allowed to join the Moro Regiment of the Philippine National Guard. The province was represented in the National Guard by a captain, Hadji Gulam Rasul, son of Senator Hadji Butu and a first lieutenant, Arolas Tulawi. Both are pure Mohammedan Sulus. The news of the victory of

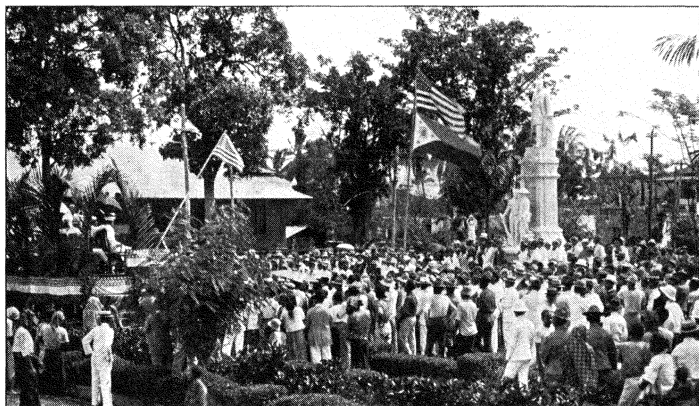


Exercises at the unveiling of a monument to José Rizal, at Jolo on June 19, 1921. Dr. Orosa is speaking. At the other end of the platform is Hadji Butu and next to him is Governor Moore.

America and the Allies was received with great enthusiasm.

The attitude of the Sulus toward Philippine independence is not well defined. There is no real public opinion regarding this matter, and the subject is seldom discussed. In 1916, the sultan and prominent Moro officials presented a memorial to the Philippine legislature declaring their concurrence with the rest of the Filipinos in the desire for political independence. Hadji Butu, who was appointed to represent Mindanao and Sulu in the Philippine senate when that body was organized, has always taken the view that "independence will come when the Filipino people can keep it." In this he has many followers.

The far-reaching benefits of the policy of attraction in Mindanao and Sulu are already beginning to be felt. Unhampered by disturbed political conditions, the people are devoting themselves to agriculture, com-



The monument to Rizal at the moment after the unveiling. Note the Philippine flag displayed under that of the United States.

merce, and industries. They are coming to realize that peace is the only path to material progress and that honest labor gives far greater returns than piracy or outlawry. Above all, the people from the Visayas and Luzon are beginning to be convinced that a bright future awaits them in Mindanao and Sulu. Capital and labor are coming in to develop the untouched and well-nigh inexhaustible resources of these southern islands. Surely the solution of the economic problem of the Philippines lies largely in their development. Capital and labor, especially from the northern islands, should be urged to come to Mindanao and Sulu for their own benefit and for the welfare of the Philippines.

The efforts and successes of General Pershing and his associates and predecessors should not be minimized. By completely conquering and disarming the people and establishing public order, they splendidly paved the way for the civil régime. Without their work the policy of attraction might never have evolved.

CHAPTER IV

THE SULTANATE

GOVERNMENT

THE sultan of Sulu has formally renounced his rights of sovereignty; but prior to the advent of the Americans, he was an absolute monarch, except so far as his government had come under Spanish control. The region embraced in the present province was divided into five political districts, each under a *panglima* with as many assistants as he needed. The government was complicated and far from efficient.

The sultan, as the highest ecclesiastical and political authority, was in effect both archbishop and king. His power extended to parts of Mindanao and Palawan, and to Brunei in Borneo, where even now he is saluted in a military way. His word was law. He could declare war without the approval of other officials, and he might kill any of his subjects or order them killed without trial. He could impose fines and corporal punishments at will. Great as were his powers, his private adviser, called *wazir*, could be appealed to and might in some cases revoke or modify the sultan's decisions. The decisions of the *wazir*, however, could be revoked by the *cadi*, the legal and religious authority, whose opinions were held final.

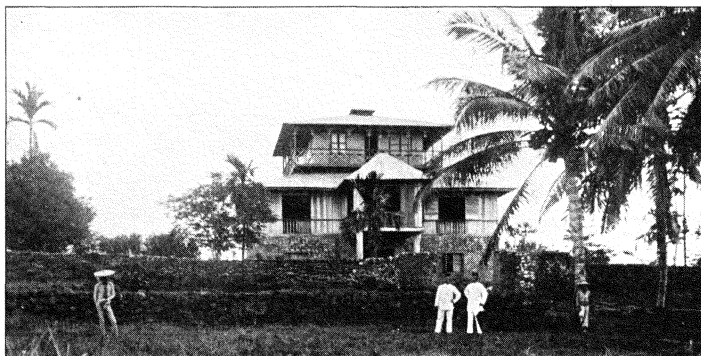
The following were the principal dignities; they are given in the order of rank: *sultan*, king or emperor; *raja muda*, heir apparent; *maharaja adinda*, second crown prince; *wazir*, prime minister; *muluk bandarasa*, secretary of state; *muluk cajal*, secretary of war; *raja laut*, secretary of navy; *mirbahal*, secretary of commerce; *muratib*, master of ceremonies; *tumangung*, usher and



Jamalul Kiram II, Sultan of Sulu.

sergeant at arms; *bandahala*, town inspector; *sahibul*, chief of police; *juhan pahalawan*, inspector of fortifications; *sawajan*, collector of customs; *maharaja laila*, district inspector; *sailama*, inspector of weights and measures. Each of these had the rank of *datu*.

The following officials executed the laws, military and civil, and were next to *datus* in rank: *panglima*, governor, judge, and military ruler of his district; *maharaja pahalawan*, "colonel"; *maharaja bansawan*, "major"; *maharaja* (in charge of a subsection), "captain"; *nakib*, "first lieutenant"; *ulangkaya*, "lieutenant"; *laksamana*,



The sultan's residence at Maimbung.

messenger of panglima; *satia*, one intrusted with confidential information; *parkasa*, aid-de-camp of a panglima; *pangholo*, sultan's messenger. Although of low rank, the pangholo was the only man empowered to waken the sultan, and he might do so at any time of the day or night.

The purpose of the present government is to eliminate these titles of an outworn régime, and to substitute for them such designations as *president* and *councilor*. Panglimas and other chiefs of influence have been appointed presidents, vice-presidents, and councilors of the different municipal districts. Since the sultan is no longer allowed to confer political titles, the old titles are fast disappearing.

The following named, in order of rank, are strictly civilian officials: *mantiri*; *panglima dalan*; *ulankaya malik*; *ulangkaya digadong*; *munabbi*; and *muratib*. These are blood relatives of the sultan. They are versed in customs, making them their special study. They teach the people how the sultan and other authorities should

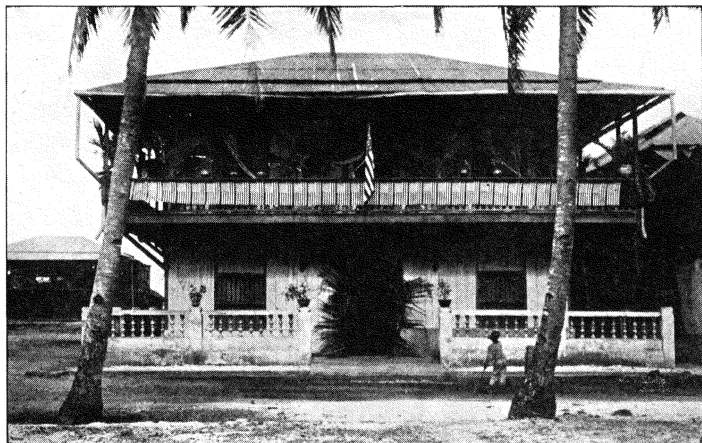
be greeted, and how the houses or the mosque should be decorated for different ceremonies. They may try cases involving violations of custom.

Other designations are: *salip*, an Arabian title of respect, not necessarily a rank; *tuan*, the equivalent of "sir," a sign of respect and not of rank; *patik*, meaning "your honor," an expression used in addressing the sultan or his immediate relatives.

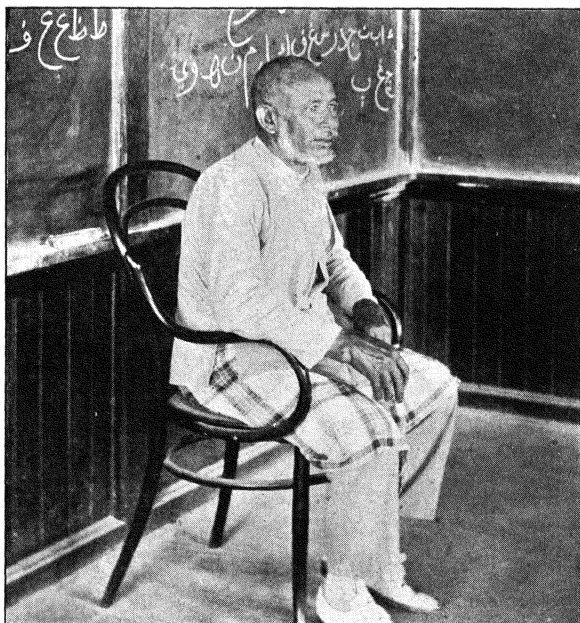
LAW

The laws governing the Sulus were embodied in the Koran; in the *Pakihia*, treating of their civil law; and in the *Puruul*, treating of their criminal and military law.

Before the American occupation there were two recognized steps in Sulu lawmaking. First, a legislative body composed of the high religious officials prepared all laws, religious and political. The *cadi* presided over this body. Second, laws as thus prepared were trans-



The "Astana," the sultan's house at Jolo.



Sheik Mustapha, once wazir of Sultan Harun, afterward a supervising teacher for the Department of Mindanao and Sulu.

mitted to another body consisting of the datus, over which the sultan presided.

A law as approved was transmitted to the panglimas and their subordinates for enforcement under the authority of the sultan, the chief executive. If the sultan and the datus presented objections, the law was returned to the *cadi*, who then explained the meaning of the law and its relation to religion and customs. If there was a failure to agree, the opinion of the *cadi* prevailed.

The judiciary was not well defined. The power to try cases was not even confined to a particular branch of

government or group of officials. The sultan, *cadi*, *wazir*, *datus*, *panglimas*, and *maharajas* all could try cases. In judicial capacity, a *maharaja* might be compared roughly to a justice of the peace, a *panglima* to a judge of first instance, the *wazir* to an associate justice of the supreme court, and the *cadi* to the chief justice.

PIRACY

The pirates (*mangangayao*) of Sulu, notorious in tales of the sea as "Malay pirates," were of two classes: those who had the status of regular fighting men of the sultan, and those who were essentially privateers. The personnel of a regular expedition would consist of soldiers, sailors, and oarsman; and a *datu* or *panglima* would be in command. Disposal of the booty was left to the sultan. The privateering pirates made their expeditions under the encouragement of the sultan, who generally received 20 per cent of the booty or of its value. But some pirates made their expeditions independently of the sultan and did not share their booty with him.

Of the people of Sulu, the Balangingi Samals of the Samales Group were most notorious as pirates. Balangingi came to be regarded as the home of all the pirates, though many came from other islands. The Balangingi Samals served directly under a *panglima* who organized the expeditions and appointed the officers. He got 30 per cent of the booty, the rest being divided among the officers and crew; but the sultan, of course, sometimes came in for his share.

The pirates used the *garay*, a long, canoelike boat with two outriggers and with forty or sixty oars, as their principal craft; and they used the lighter *vinta* as an auxiliary boat. *Lantakas*, spears, *krises*, and

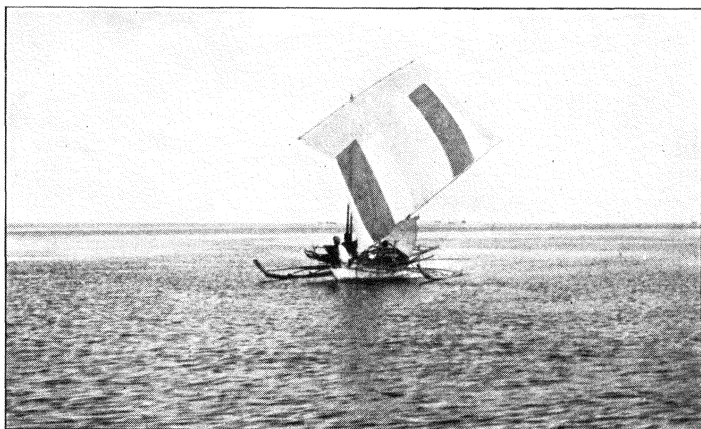


Moro vintas.

barongs were the principal weapons. An expedition was officered by the following: (1) the *nakura*, who was the commander; (2) the *julmuri*, who acted as first mate, was in charge of the crew (*sakay*), watched the boat for leakage, and controlled the rudder (*bausan*); and (3) the *julbato*, who was in charge of the anchor (*sao*), guarded the prow, and kept a lookout for reefs, rocks, and enemy ships. The booty generally consisted of slaves, jewelry, and silver and gold coin. Slaves and goods were allotted in kind, or they were sold and the proceeds divided along with the money booty. Division was made among the officers and crew according to their rank and work, when the shares of the sultan and the panglima or datu had been set aside.

PENALTIES FOR CRIME

Nothing in Sulu life was more primitive than the manner in which those found guilty of crimes were punished. The Spanish government had not succeeded



A vinta under sail.

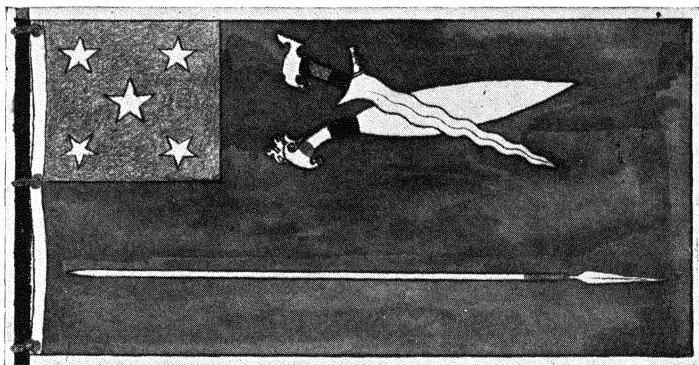
in eradicating the old system of punishments up to the advent of America.

Murder was punished by a fine of ₱105. If one found guilty could not pay the fine, he became a slave of the sultan. If he committed this crime a second time, he was tied to a tree and his body was hacked until he was dead.

For robbery a fine of ₱75 was imposed, and whatever was stolen was required to be returned; or else the culprit became a slave of the sultan. A second offense was punishable by death in the same way as a second murder.

For theft a fine of ₱70 was imposed. If the offender was caught stealing again, his right hand and foot were first immersed in hot oil and then amputated. In the discretion of the judge, theft was punishable by death when the value of the property stolen was great.

A convicted adulterer was struck fifty times with a piece of rattan in the presence of at least three witnesses.



The flag that represented civil authority among the Sulus, under the sultanate. The star and crescent was and still is the device representing religious authority.

He was then exiled. If one of the sultan's wives or concubines committed adultery, the man was killed, the wife's ears and eyebrows were excised, and she was then divorced. It is said that one of sultan Badarud Din's wives was thus punished.

In a case of incest, man and woman were placed in a basket loaded with stones and thrown into the sea.

Where incest was combined with adultery, both parties were placed in a sack and thrown from a precipice. Or else half of the scalp of each was shaved; they were whipped one hundred times each; and they were then placed backward on a horse with his ears cropped. This horse was allowed to wander through the town, while a large crowd followed. Then the two were made to stand in the sea with the level of the water at their necks, whereupon hundreds of people stoned them for two or three hours. After payment of a fine to the sultan, the parties were exiled to a neighboring island or town; but sometimes they were stoned to death.

CHAPTER FIVE

INHABITANTS OF THE ARCHIPELAGO

SULUS AND SAMALS

THE people of the Sulu Province number over 170,000, roughly grouped as Sulus and Samals. The dominating and most advanced people are the Sulus or *Tao-Sug*, "people of the current." (The currents between the islands of the Archipelago are particularly strong.) They outnumber all the rest, and it is with them that we are most concerned.

The Sulus, or Tao-Sugs, live mainly on the islands of Jolo, Pata, Lugus and Tapul. They are subdivided into two groups:

(a) The *Parianon*, "people of the landing," who live on or near the seashore.

(b) The *Guimbahanon*, the "hill people," who live in the interior. The Samals are also subdivided, as follows:

(a) The *Samal Lipid*, who live near the seashore. They are found on the coasts of the Samales Group, and



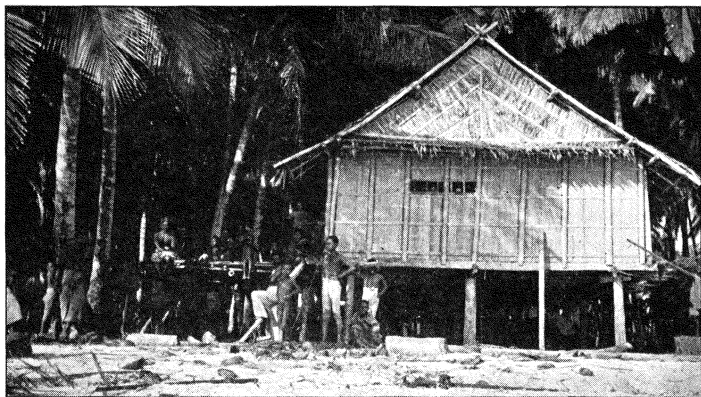
Typical Samal houses.

on Parang, Siasi, Laminusa, Sibaud, Musu, Manubul, Sipababag, Pakia, South Ubian, Tandubas, and other islands south of Siasi. They used to be formidable pirates, and they still do most of the smuggling in Sulu. Their main occupations are fishing and trading. A few have recently taken to agriculture. They are the highest class of Samals and have intermarried with Sulus a great deal. Some of their houses, particularly in South Ubian, are of strong materials and fairly well built. A kind of bridge often extends from the house to a landing place built in the water.

(b) The *Samal Talons*, who live ashore and in the interior. These rank next to the Samal Lipid. They have many characteristics in common with the Tao-Sug (Sulus) but speak the Samal dialect. Their main occupation is agriculture. They are found in the interior of Siasi, Lapak, and other southern islands of Sulu.



Sulus at a picnic.



Sulu house away from the sea.

THE BAJAOS

The *Bajaos*, *Luwaan*, or *Pala-u* are the lowest class of people in the Sulu Archipelago. They are most commonly found about the islands of Siasi and Sitankai. Many of them are coming to stay about the island of Siasi.

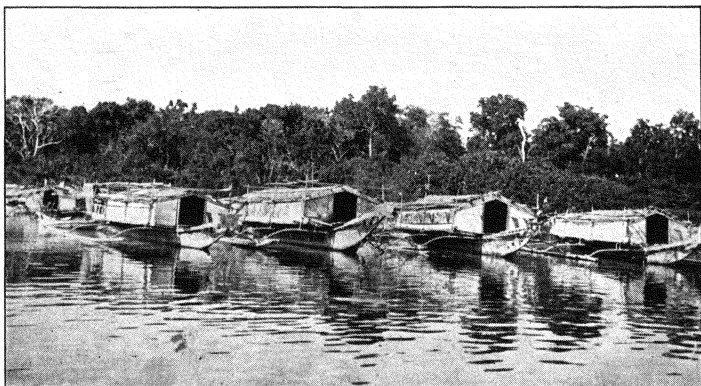
The Bajaos are "sea gypsies," living in dirty, vermin-loaded and foul-smelling vintas, constantly roving. Often eight adults with an equal number of children crowd into a small vinta, where cooking and sometimes weaving are carried on. The Bajaos say that they get sick if they stay on land even for a couple of hours. It is reported that if one of them is ashore when a storm arises, he at once takes to his boat because he feels safer there. A few of these people live in rough huts built over the edge of the sea. The roof of a hut will be only about one meter from the floor, and the occupants, in consequence, often become humpbacked.

The main occupations of both men and women, among the Bajaos, are fishing and diving. The people

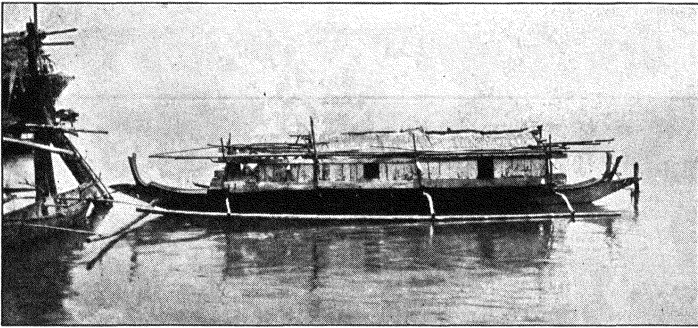
subsist mostly on broiled fish and tapioca. They bathe but seldom and change their clothes only when these are worn to pieces. The men often wear wide trousers only, or simply a cover about the loins. The hair of the men is allowed to grow long or is cropped two or three times a year at most.

These people are pagans and will eat pork, but Islam is finding its way among them. All of them use an island called Taluk, of the Kabingaan group, for burial, no matter where death takes place. All the property of the deceased is buried with the body, including jewels. The Bajaos are mostly monogamists. Very close relatives are said to intermarry. They are timid, and when they are offended simply move to another place. A headman is recognized for every group of vintas.

The government has adopted measures to discourage the Bajaos from their constant roving. It is fortunate that their number is almost negligible, and that those existing are beginning to see that a better life than the old one in vintas is possible.



Bajao houseboats at anchor.



A near view of a Bajao houseboat.

CAGAYAN DE SULU

The people of Cagayan de Sulu must be classified separately. They have their own dialect, and while in the main their customs are the same as those of the Sulus, there are minor differences. The population of the group is placed at over 5000. Copra and cattle are produced, and the people are noted for mat weaving.

The dance called "lunsay" is peculiar to these people. It is performed by twenty or more persons of both sexes. During the dance the men and the women sing by turns.

CHAPTER SIX

THE MOHAMMEDAN SULU

APPEARANCE AND CHARACTER

THE Sulu is of the brown or Malay race. If dressed in the same manner, it is impossible for a casual observer to distinguish him from a Christian Filipino. He is usually slightly taller and more brawny. The eyes are black and bright, and the look is rather staring. Among the older people, the teeth are blackened and short, as it was formerly the custom to file them down when a child reached the age of fifteen. The tongue and buccal lining are reddened with buyo (areca nut and the leaf of the betel pepper chewed with lime). Occasionally one notices that the eyebrows are shaved to narrow strips. This shaving is begun in early youth and is repeated on holidays. The practice was begun by women in accordance with the example of a Mohammedan princess of old. The traditional princess is said to have tried to make herself ugly in order to dispel the jealousy of a dear friend of hers, yet those who follow her example today mean thereby to make themselves beautiful. Some men also shave their eyebrows. The lobes of the women's ears are pierced with wide holes to carry fancy earrings, but on ordinary days these piercings not infrequently serve as relay stations for cigarette butts.

The men wear trousers that fit close to the skin from hip to ankle. The trousers are slit at the sides of the leg and are decorated with fancy brass buttons. A tight jacket is worn, and this may have short sleeves or long and tight sleeves. The buttons at the front are



A Sulu of the middle class, and his wife. The Moro women, unlike the women of other Mohammedan peoples, do not veil their faces.

generally not fastened, leaving part of the abdomen and the middle part of the chest exposed. A handkerchief, loosely wound around the head, serves as a turban. A well-to-do man may wear a fez or a hat; also slippers or a pair of shoes. Tied around the waist is a sash which serves as a huge pocket, invariably containing the oblong tin or brass box for carrying betel nut, betel leaf, and lime. Occasionally, wide trousers are worn, rather than the usual tight-fitting ones.

The women also wear jackets, but with these they wear wide, loose trousers not unlike those worn by Chinese women. A long, wide piece of cloth sewed at the ends, called *patadiong*, is placed on the head when the sun is bright. This *patadiong* has manifold uses — as a shade, a baby's crib, or a coverlet, and it has more than once concealed a barong. Men and women are fond of bright colors, and at any time a newcomer might ask if a fiesta or carnival were being celebrated.

The Sulu is generally proud, self-confident, and warlike. He is not afraid of death, which in a fight he heartily welcomes, believing that he will then be transported to Paradise at once. He prefers death to submission, insult, or unjust treatment. He is slow to adopt new ideas or customs but is gradually becoming more progressive under the present civil régime. He is extremely superstitious and fatalistic and considers every event as an expression of the inevitable will of God. In the past he has considered himself superior to the Christian Filipino, whom he has called "Bisaya," the same word meaning "slave" in the Sulu dialect.

At the age of five or six the child begins to pray and to study the Koran. Two or three years of constant application to the Koran was formerly considered a

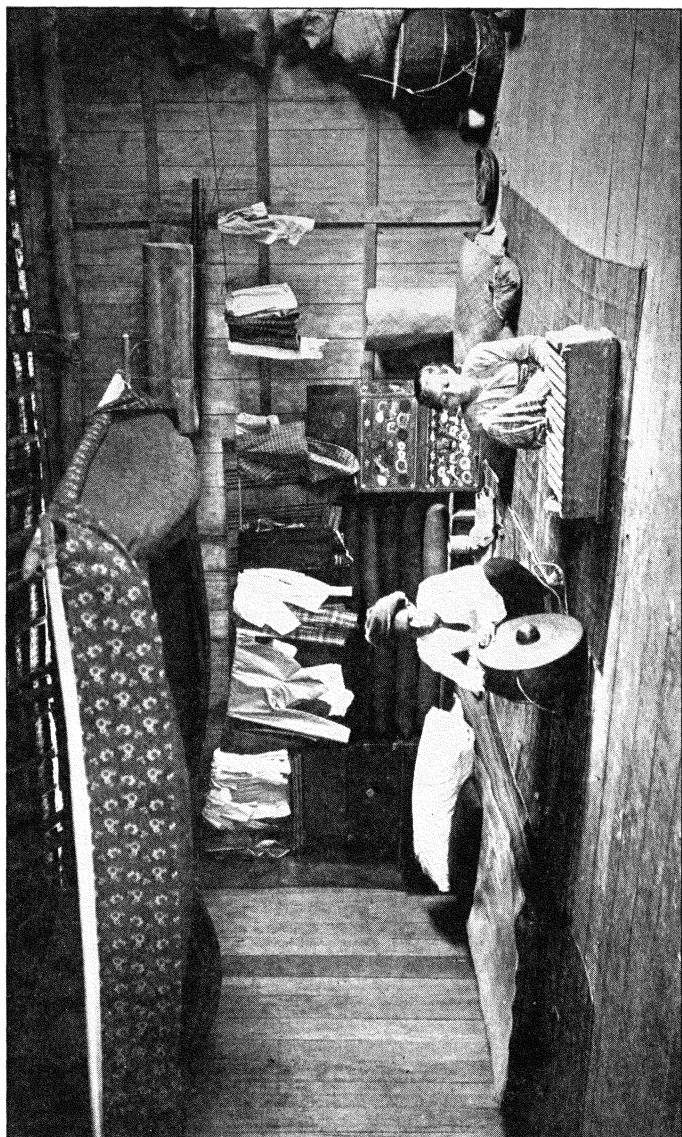


Vintas at anchor.

sufficient education. Before the establishment of public schools this was practically the only schooling that a Sulu received. Very few studied Arabian law. The percentage of those who could read and write was placed at between one and two per cent.

The principal occupation among the Sulus is agriculture, and they have a large area of land under cultivation. Cattle, horses, and carabaos are raised. The principal products are tapioca, corn, rice, sugar cane, coconuts, hemp, cocoa, ubi, peanuts, and sweet potatoes. The most important industries are weaving cloth and mats, drying salt, burning lime, making pottery, building boats, and working in iron, brass, silver, and gold. Bolos, of which the barong is best known, are expertly made, as are spears and krises.

Great confusion arises in dealing with Sulus on account of their names, the custom being to have but one. For instance, in the town of Jolo there are at least twenty Mohammads and ten Usmans, and it is impossible to tell which is which from mere records. This condition has too often occasioned mistakes in the



The interior of a Moro home of the better sort. The woman is playing the gabang; the man, the agong.

administration of justice. A Filipino physician, resident in Jolo, had a regrettable experience not long ago. He lost his pocket money and asked the justice of the peace to issue a search warrant that the house of the suspect might be gone through. The suspect's name happened to be Usman, and the house of another man of the same name was searched. The latter, besides being innocent, was a friend of the physician, to whom he came the next day and told how aggrieved he was. Similar mistakes have been made in arrests and prosecutions. Immediate correction is needed, and this can be arrived at by having the individual adopt the name of his mother and father as second and third names, respectively. An excellent start could be made in the schools, although legislation may be necessary. A Sulu generally will not give his own name, as he considers it degrading to do so, but he will ask a companion to give the name for him. Some parents cannot remember the names of their own children, perhaps on account of the number. Parents do not keep track of the ages of their children.

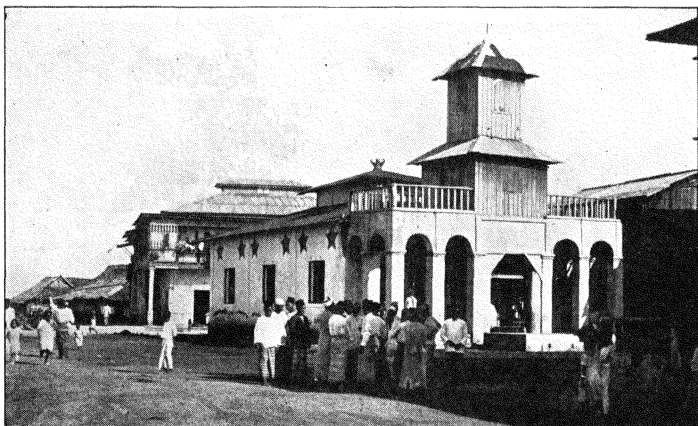
RELIGION

The Mohammedan Sulus believe in one God, whose prophet is Mohammed and whose revelations are contained in the Koran. Most of them have a very scant knowledge of religion, but the little they know they stick to fanatically. The prohibitions of pork and of alcoholic beverages are generally known and observed. The old idea of making war against Christians has lost favor. Not a few of the lower classes place their reliance less on Mohammed and the Koran than

on the Mohammedan priests, superstitions forming the main part of their religion.

The priests and those others who have had some Islamic education are devotedly religious, to the extent of being fanatical. They pray five times a day, either at home or in the mosque. If they are in a crowd when it is time to pray, they step out to a corner and say their prayers. This custom is now being observed less strictly than formerly. The prayers are said before sunrise (*subo*), at noon (*lojar*), before sunset (*asar*), after sunset (*magarip*), and before going to bed (*aisa*). On Friday, the Mohammedan day of rest, it is obligatory that one prayer at least, preferably that for noon, be said in the mosque. The Arabs and Turks in the province join the Sulus in their religious practices.

Before a person enters a mosque, he should purify himself by washing, for which purpose there is a large tank beside a well in front of the mosque. He should wash his hands up to the wrists with water, lest anything unclean has been touched; lest anything not his own has been taken; or lest anything unworthy of God has been done. Next he should wash the lips, lest a lie has been uttered; the nose, lest something foul has been smelled; then the entire face, especially the eyes, lest ugly creatures or, especially, images of Christian saints have been seen; the hands again — this time up to the elbows — so that God will not put manacles on the believer after death; then the head, in order to drive away all of Satan's temptations; the ears, lest a curse has been heard; the neck, so that God will not hang the believer in Hades; and, lastly, the feet and legs, so that the steps toward heaven can be trodden more steadily and surely. Then the believer is ready

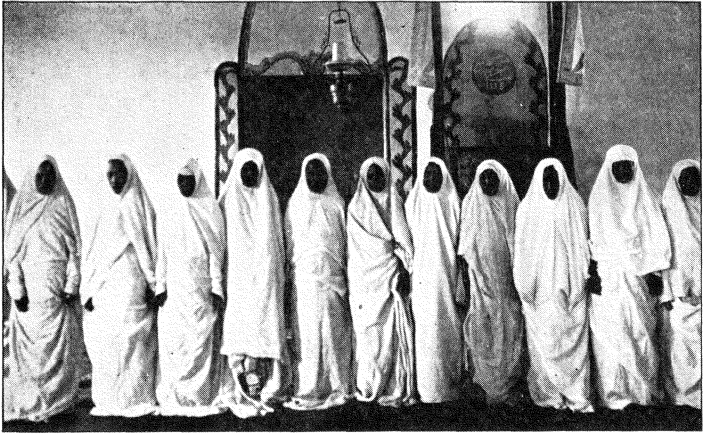


The mosque at Jolo.

to enter the mosque. This symbolical purification may have been painstakingly observed in olden times, but it is now observed very perfunctorily or not at all.

When inside the mosque, the first thing the Moro does is to raise his hands and invoke God's mercy; then he places them on his ears and praises God. The rest of the prayer is said in standing, bowing, and sitting postures, the hands during most of the time being held as in supplication and now and then drawn across the chest. The head and trunk are bowed two or three times, while the floor is kissed two times or four times, according to the day on which the service is held. The sultan or the bishop or a high priest leads the prayer, reading parts of the Koran in Arabic.

Preaching by the chief priest closes the ceremony. Thereafter the crowd rushes to the sultan to kiss his hands or feet, and next to the priests and hadjis to kiss their hands and receive their blessings, after which the hands of each worshipper are drawn across his chest.



A group of devout Mohammedan women inside the mosque.

In the latter part of 1917, a mosque was completed in Jolo. The interior is very simple, in compliance with a fundamental Mohammedan principle. Mohammed forbade the use of images of any kind within a mosque, his purpose being to prevent the corruption of his teachings, which required the worship of one invisible God.

Before eating, the Mohammedans say "Bismillah," meaning "in the name of the most merciful God"; and after eating they say, "Thank you, God, for what you have given." Before a cow or even a chicken may be slaughtered prayers have to be said, preferably by an imam, or a priest. This is why the Mohammedans do not buy meat in the common market.

Before sleeping, the devout Mohammedan beseeches God's pardon for his sins, and even before taking a bath he says a prayer, the prayer differing according to the day of the week on which the bath is taken.

THE SPEECH OF THE SULUS

The Sulu dialect, called "Bahasa-Sug," is probably richer in words than the Tagalog. For example, the Sulu dialect has words for rifle (*sinapang*), steamboat (*kappal*), moving pictures (*patta lambung*), watch (*jaman*), ice (*tubig bato*), and airplane (*kappal lupa*); whereas the Tagalog, supposed to be the richest of all the Philippine dialects, has taken its words for these things mostly from the Spanish. Many words are similar, and in these the Sulu word is usually contracted, as in "tinga" for the Tagalog "tainga" and the Visayan "talinga." Construction is so far similar to construction in Tagalog and in Visayan that a person speaking either of these readily acquires the Sulu dialect. Several words have been adopted from the Arabic; for example, "sarah" for law. The Samals generally speak Sulu, but only a few Sulus speak Samal.

The voweled Arabic is used in writing the Sulu dialect. Sulu manuscripts are rare and are mostly confined to genealogies and laws. Tales preserved on the lips of the people are abundant. There are many good story tellers and many good natural speakers and orators. Poetry is much appreciated, and not a few of the people can speak extemporaneously in rhyme, an accomplishment that is highly regarded by the Sulus.

CHAPTER SEVEN

CUSTOMS, MUSIC, AND SPORTS

BAPTISM

IN Sulu an infant is baptized on its seventh day. Friends are entertained during the entire day, and as many priests as are available are invited to celebrate the event. The house is decorated with flowers, and two pots filled with rice are placed in the center of the main room. It is believed that the rice is made sacred by the ceremonies, and when fed to the child as he grows older will make him good-natured.

If the family is well-to-do, praise is said to the Prophet in the form of "Maulud," a recital of his life. When the Maulud is finished, one of the priests moistens the head of the infant with scented water and then cuts some of its hair; hence the word *mag-gunting*, meaning "to cut," for baptism. The parents and the priests choose seven names, which are written on small pieces of paper. A child from one to three years old is made to eat as much sugar as he can, and then he is permitted to pick up one of the slips of paper. The name on that slip becomes the name of the infant.

MARRIAGE

The Sulus marry very young. It is not infrequent that boys of fifteen or sixteen years and girls even younger assume the responsibilities of married life. Samals sometimes marry still younger. The parents arrange for the marriage of their children, the father's consent being necessary to the marriage of a woman. When the father is dead, the consent of the grandfather must be secured; if there is no grandfather, the consent

of the oldest brother or the nearest male relative will do. A man old enough to support a wife may make his own choice, but a woman is not privileged to marry without the proper consent. If she does so, she and her husband are ostracized socially and they are no longer recognized by their parents. Recognition can be restored only when the couple has submitted to being whipped by a priest, each receiving fifty lashes with a piece of rattan. Until pardon is secured, they are not considered as Mohammedans and are everywhere treated as outcasts. However, the severity of old customs is relaxing, and it is coming to be more common for women to marry as they choose. The more enlightened woman usually requires of her future husband the promise that he will take no additional wife. A man is allowed by the Koran to have four wives and as many slaves and concubines as he can support. The chiefs and the well-to-do usually avail themselves of the right, while poverty and the objections of the first wife prevent the majority from doing so.

When a marriage has been properly arranged for, the man gives the parents of his bride a sum that has been agreed upon, usually from forty to one hundred pesos, and besides makes the required gifts to the bride. He also provides for the customary celebration, which may cost thousands of pesos. It is the custom for guests to make gifts to the couple.

The father of the bride usually performs the marriage ceremony, but he may employ a priest. The bride and groom are purified by ceremonial washings, as if to enter the mosque; then the father or the priest grasps the right hand of the groom and recites particular passages from the Koran; lastly, he asks the groom if he



A wedding ceremony at Parang, Sulu. Hadji Usman, acting as imam, is reading from the Koran.

accepts the woman for his wife. The crowd then sings in chorus. The bride shaves her eyebrows, paints her face thickly with a yellowish substance, and is placed in a room where the groom cannot see her. The groom then looks for the bride, who tries to escape, and a kind of hide-and-seek game takes place in the house. When the groom overtakes her, she tries to beat and bite him; but he at last succeeds in passing his right index finger over her forehead, and then they are considered married. They do not begin to live together, however, until the seventh day after the ceremony.

Occasionally one still sees the bride being borne through the streets on a fancifully decorated litter. She is dressed in a most extravagant way and is accompanied by a train of followers in showy costumes, their faces streaked with paint.

The Sulus are not jealous husbands or wives as a rule; but girls are guarded very carefully and are not even allowed to talk to young men, except those who may be intimate with the family. This seclusion of girls is another Sulu custom that is giving way under the newer influences.

An unmarried woman is not considered worthy of as much regard as a married woman. Theoretically, a woman upon marriage only gets a new master, but in practice this is not so. With all Filipino peoples the wife is the head of the home, and Mohammedanism has not changed the Sulus in this respect. A married woman has an honorable position, and very little is done by the husband without her consent.

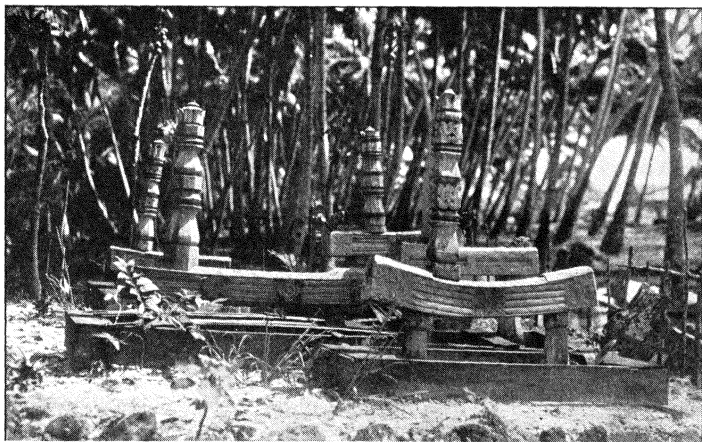
A divorce is very readily effected by a man. He need only to tell his wife that he no longer cares for her. He may do this without giving any reason, and there is no

provision for appeal on the part of the wife. But as long as a man can support his wife, she may not break the marital relations except for a good cause. Nevertheless, some women are known to have forsaken their husbands without authority. If a woman procures a divorce, she must pay back double the sum that was bestowed upon her at marriage, and she may not marry again within three months. A divorced woman is not disgraced. She tries to get married again as promptly as possible, and the husband tries to do the same, especially if he has no other wives.

The sultan and his priests have now been shorn of much of their former power to try divorce and elopement and other "ecclesiastical" cases. These have gradually been placed under the jurisdiction of regular courts of justice.

FUNERAL RITES

When a man is dying, his head is directed toward the north, his face toward Mecca. Then he confesses to a priest, who thereafter reads several prayers. As soon as the man has breathed his last, the body is put in a sitting posture and the abdomen is massaged downward. The body is placed flat in bed and given a full bath with soap and water, then dusted with powder. Macerated guava leaves are smeared all over the body, which is again cleaned with water, placed in a sitting posture for the second time, and anointed with lemon water. Only the wealthier Mohammedans observe carefully this elaborate procedure. Among the poorer people, washing the body with clear water suffices. After the body has been prepared so far, the people eat around it. The readiness with which cholera and other



Sulu graves with markers of carved hardwood. Small groups of graves are scattered throughout the country.

communicable diseases would spread at such a gathering is apparent. The body is held most sacred by the Mohammedan. A Christian is not allowed to touch it, much less to apply disinfectants. A health officer, therefore, has a difficult task.

The body is now ready to be wrapped in white cloth, white being the Sulu sign of mourning. When the body has been placed in the coffin, which is also covered with white cloth, the relatives and friends chant prayers. Persons attending the funeral may wear clothes of any color, but they are expected to carry ornaments of white cloth at the ends of sticks. These ornaments are generally in the shape of birds. All the decorations of the bier are conspicuously white. The body, removed from the coffin, is buried with the head toward the north, the face toward Mecca. The sticks bearing the representations of birds are driven into the ground around the burial place. After the grave is filled, a priest

prays and then utters these words: "God made thee of earth, and to earth thou shalt return, and thou shalt revive on the day of the resurrection."

Graves are usually very shallow. The mound is often enclosed with a permanent wooden frame with projecting headpiece and footboard. This woodwork is sometimes most artistically carved. A carved round timber used as a headpiece indicates the grave of a man or a boy; a flat board indicates the grave of a woman or a girl. The headpiece suggests the age of the deceased, as young, middle aged, or old, by its height. Formerly stones were used so to mark a grave, and they are still sometimes used.

On the third day after death a gathering is held in the house of the deceased. This is repeated on the 7th, 20th, 40th, and 100th day, and then yearly. It is not obligatory that parents should go to the cemetery. On the fifteenth of the month of Shaban (in 1921 this date coincided with April 24) the people visit, restore, and decorate graves, much as do Christian Filipinos on All Souls' Day.

JURAMENTADO

One of the first questions a newcomer to Jolo asks is, "What about juramentados?" The belief that there are daily killings by juramentados still exists among people who are but slightly informed with regard to the developments of the past twenty years in Sulu. Along with the old terror of piracy, the fear of juramentados prevented and still prevents people from the northern provinces from coming to Sulu. Fortunately, however, the juramentado has become a purely historical figure, and the fear of him should not prevent Visayans, Tagalogs, and others from locating in Sulu. Governor Car-

penter once remarked that the danger from street cars and automobiles in Manila was far greater than that from outlaws, juramentados, and amoks in Sulu.

Distinction should be made between a juramentado and an amok. An amok was not really a juramentado. He was simply a man gone murder mad.

The custom of juramentado had its origin in the jihad, the holy war of Islam against Christians. A juramentado was a frenzy-driven religious fanatic. He expected immediate translation to Paradise if he carried out his purpose. He was prepared and purified as for entering the mosque, a priest attending him, and his scalp and eyebrows were shaved. He put on a white gown (sarong) and took an oath before the Koran. Then he set out to kill the first Christian that he met and to keep on killing till he himself was killed. There are records of women having become juramentados.

Interference with their religion was the most frequent cause of Moros' becoming juramentado. When the priests believed that their faith had been treated with indignity, they would call for volunteers to become juramentado. Often there were volunteers in waiting. Sometimes a Moro wanted to become juramentado because he thought he had committed so many sins that he could enter heaven only by this means.

It is advisable for newcomers in Sulu, as elsewhere, not to engage in conversations about religion.

FORMS OF GREETING

When social equals meet, one places his right hand flat over the right hand of the other, the palmar surfaces coming in contact. Next, each places his left hand over the right hand of the other. Then each draws his hands back and applies his right hand to his chest or

lips. Sometimes one simply grasps the right hand of the other so that the palmar surfaces come in contact; the hands are shaken a little; then each draws his right hand across his chest.

Kissing on the face is infrequent, even among near relatives. An inferior kisses the right hand of a superior. If the inferior is not of low standing, he places his two hands over the right hand of the superior and then draws his right hand across his chest. A person without rank kisses the feet of the sultan and even those of the higher officials. The sultan's near relatives kiss his right forearm. When a man is about to ask a great favor, he usually kisses the feet of the person appealed to.

MUSIC

The Sulus have no written music, but the people generally have good ears and good voices. The Samals have practically no music, and what they have is derived from the Sulu music.

The principal native instruments are the *gong*, *agong*, *kulintang*, *gambang*, drum, fife, and Jew's-harp. The gong, shaped like a stewpan, is made of brass. It is played with a beater. The agong is a large gong with a knoblike bulge from the broad surface. There are generally three agongs in an orchestra. A man's wealth is sometimes judged by the number of agongs that he owns.

The *kulintang* consists of from seven to fifteen agongs, graduated in size, and mounted on a frame. It may be operated by several players. The *gambang* is a kind of xylophone, a substitute for the *kulintang*. It consists of a coffin-like box, across the top of which are arranged pieces of bamboo of different dimensions, which are struck with a beater.



Dancer and orchestra. Note the drums, the agongs, and the kulingtangan. The last is here mounted on two lengths of bamboo. It is often mounted on a frame of hardwood with artistically carved sides.

The following are the most favored tunes: "Tap-Tap Namayan," a very old song; "Kura-Kura Dimatung," a very popular song, especially among young people; and "Libut Kappal." The words of the first two in Sulu and in English are as follows:

TAP-TAP NAMAYAN

Tap-tap namayan ha daiman,	Our love eternal
Ing saksi nato ing kiranman;	Our witness the divine;
Ikau baa-yan buddiman,	You are sublime,
Tungal wai limbangan.	One without equal.

KURA-KURA DIMATUNG

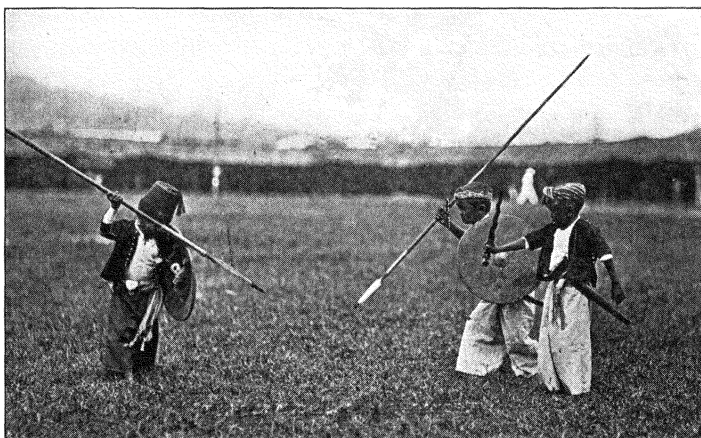
Kura-kura dimatung,	The merry-go-round is here,
Mantay luku ing terong;	Covered with canvas strong;
Kumulang kulang untung,	But its best days are gone,
Simubly patta lambung.	For the movies are in town.

The title, "Libut Kappal," means "Around the boat."

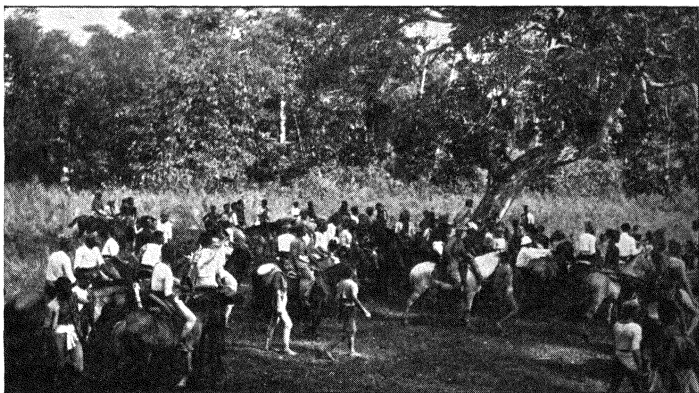
DANCING

The Samals, who are fond of dancing, are usually employed to perform at Sulu feasts. The dancing is done by men or women, seldom by both together, and each dancer performs separately. The dancing consists in taking a series of postures, the feet keeping time to the music. The body is swayed slowly, and the hands, with fingers extended, are bent stiffly from the wrist. The spear dance has been prohibited by the government. It is seldom seen, and then only as a mock spear dance. Two men act in the spear dance. Each is provided with a spear and a shield. They shift their feet, flourish their spears, and act as if they were fighting.

Modern dancing, so popular elsewhere in the Philippines, is beginning to find favor, although it was formerly banned. In recent years entertainments have been given in the sultan's residence when modern



Panglima Diki Diki and two other dwarfs performing the spear dance.



A crowd on the way to a festival in Sulu.

dances, as the one-step and the fox trot, have been indulged in. Several of Hadji Butu's daughters and several of the sultan's nieces dance; and the Moham-medan young men also take part in the modern dances.

SPORTS

The Sulus are very fond of sports. They love the spectacular and the display of strength and skill. Horse and carabao races have long been held, and fighting carabao and zebu bulls against others of their kind is a popular amusement. A few years ago the Sulu Racing Association constructed a track near the town of Jolo to encourage the breeding of better horses and to afford diversion to occupy the naturally active Sulus. And since then several other tracks have been laid out in different parts of the province.

Cockfighting is popular, and it furnishes the occasion for gambling — the king of vices and the source of much petty crime here as generally in the Orient.



Sulus spearing fish that they have surrounded with vintas.

Ball playing is beginning to find favor among the Moros. As elsewhere in the Philippines, children first learned the game from the American soldiers, and thereafter the Bureau of Education fostered it. As elsewhere, also, this wholesome game will ultimately supplant cockfighting.

Deer hunting in which from 200 to 300 Moros take part with spears is one of the most highly esteemed sports. It is wonderful to see how horses have been trained to pursue deer. Wonderful also is the accuracy with which experts in the game account for the coveted prize with their spears.

Fishing with a large fleet of vintas and taking the encircled fish with spears is another sport and at the same time a business. It is indulged in particularly by Samals. The fish are surrounded, a great noise is made with drums, and the spearing begins. In this work also the people exhibit amazing skill with the spear.

CHAPTER EIGHT

THE SULU CALENDAR

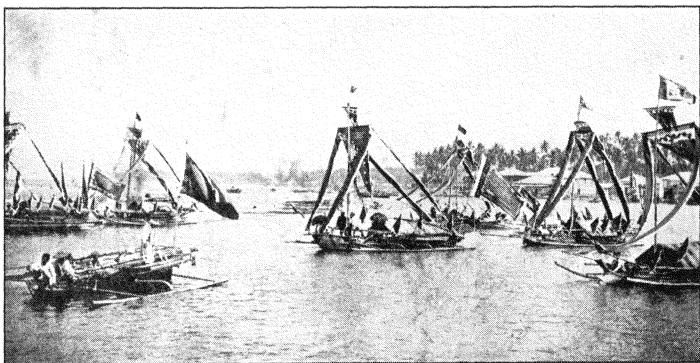
THE MOHAMMEDAN YEAR

THE Mohammedan months are lunar, and the year has eleven days and nine hours less than the Gregorian year. Therefore each new year begins just that much earlier than the preceding one. The year 1339 of the Hegira (the flight of Mohammed from Mecca) covered the period from September 15, 1920, to September 4, 1921. The year 1341 is a Mohammedan leap year, the month of Zu'lhijjah ("Hadji," in Sulu) having 30 days instead of 29.

The Mohammedan months are: (1) Muharram, (2) Safar, (3) Rabia I, (4) Rabia II, (5) Jumada I, (6) Jumada II, (7) Rajab, (8) Shabon, (9) Ramadan, (10) Shawwal, (11) Zu'lkadah, (12) Zu'lhijjah. The variations of these names current in Sulu are: (1) Muharram, (2) Sapal, (3) Rabiul Awal, (4) Rabiul Akhir, (5) Jamad Awal, (6) Jamad Akhir, (7) Rajab, (8) Saaban, (9) Ramavan, (10) Sawal, (11) Julkaida, (12) Hadji.

The week is of seven days: Isnin (Monday), Salasa, Albaa, Hammis, Diumaat, Sabtu, and Ahad. Friday (Diumaat) is the day on which the people attend service in the mosque; but Sunday is gradually coming to be observed as a rest day.

The Sulu reckons by nights instead of by days. He will say, "I have been sick for four nights." The people generally do not understand such expressions as "ten o'clock" and "every three hours." Very few use watches. The day is divided into morning (*mahinaat*), noon



A Sulu fleet decorated with flags and bunting on a festival occasion.

(*mataas suga* or "high sun"), evening (*mahapon*), and night (*dum*). Instead of beginning at midnight, the day begins at 6 P.M., or a little after sunset. For example, Tuesday begins at 6 P.M. of our Monday. The night is considered to extend till sunrise; that is, 5 A.M. is considered to fall within the night.

MOHAMMEDAN FEASTS

Asura, the tenth day of Muharram, is considered the anniversary of the last day of the Deluge, when Noah's Ark is believed to have landed on a mountain near Mecca. On this day also the prophet Jonah was freed by the whale that had swallowed him.

Magpanulac, the fourth Wednesday in Safar, corresponds to the Christian festival of Saint John the Baptist. The people bathe, preferably in the sea.

Maulud, the twelfth day of Rabia I, the day on which Mohammed was born, corresponds to our Christmas. The first and greatest Maulud is held by the sultan. Datus and others hold their own Mauluds.

Miirad, the twenty-seventh day of Rajab, marks the

day on which the Prophet is believed to have ascended to heaven and conferred with God.

Nipso, the fifteenth day of Shaban, corresponds to All Souls' Day. The people go to the cemeteries, decorate the graves, and pray for the dead. They also beseech God that they themselves be given long life and good luck. "God shakes the tree of life," runs their proverb.

Halilaya puasa, the twenty-first of Shawwal, is the day of breaking the fast after Ramadan.

Halilaya hadji, the tenth of Zu'lhijjah, is the day when those who have made a pilgrimage to Mecca become hadjis. On this day Abraham is believed to have offered Isaac as a sacrifice.

MODES OF CELEBRATION

The Mohammedans celebrate their feasts much as do the Christian Filipinos, except that processions are not essential. The sultan prepares a grand feast, which his priests and hadjis attend after the service in the mosque. Each family, also, decorates its home and makes the best preparation that its means will permit in order to entertain friends and relatives.

Christians used to be scrupulously excluded from these celebrations. At present, however, the Mohammedans invite government officials and Christian friends. Athletics and music are being gradually introduced into the festivities, and dances are now held even at the residence of the sultan, decidedly against tradition.

PUASA AND HALILAYA PUASA

The *Puasa* is one of the five great rites of Islam. It is observed by absolute fasting during the daytime (sun-

rise to sunset) from Ramadan twentieth to Shawwal twentieth, inclusive. The fasting constitutes a severe test for the faithful Mohammedan. He does not take a drop of water, does not chew the inseparable betel nut, does not smcke, does not swallow saliva, does not take a bath, and does not kiss his wife and children. Any act producing a pleasant sensation is prohibited during the daytime. The strict observers are many, comprising the majority, and including most of those who have in part adopted modern customs. Persons have been seen to faint on account of hunger and thirst, yet when they came to, immediately refusing any refreshment offered them.

Those who are concerned chiefly to observe the Puasa as a matter of convention are few, but they gradually increase in number. Some of them close the house well and eat at five or six o'clock in the morning or even later, pretending that it is still nighttime. There are those, also, who steal a meal when they think no one else will know it. Still others openly violate the Puasa. The priests and hadjis for the most part observe the Puasa very strictly. A hadji, on being asked if he would eat if no one saw him, immediately replied, "No. I am afraid not of men but of God."

Children of about fifteen years begin to observe the Puasa, although younger ones are allowed to do so. People of about seventy are exempt, although they generally continue to impose upon themselves this time-honored self-sacrifice. When a person is ill, food may be allowed during the daytime, but the period of relief from fasting should be made up later in the year. Patients are not allowed to take medicine unless their condition is serious. It is often difficult to convince

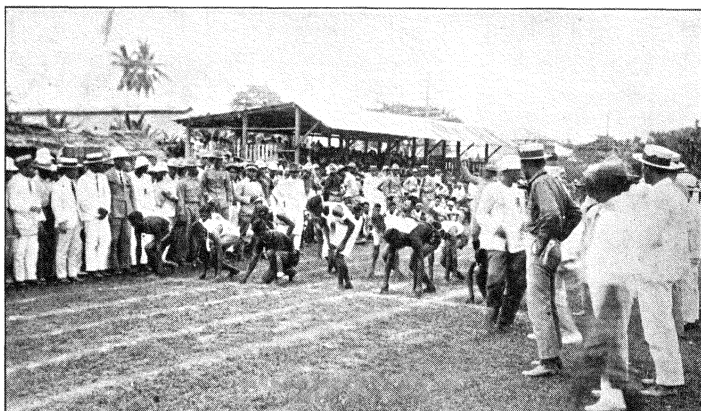


A parade during a celebration in Jolo.

Mohammedan patients that the Prophet makes exemption of those who have some ailment, no matter how slight. Indigestion is more frequently noted during the Puasa than at other times.

The Mohammedan prays five times a day, except on Friday, when he prays six times. During the Puasa he prays at night also, preferably in the mosque, from about nine till half-past ten o'clock. This is in addition to the regular prayers. As a part of the ceremony he has to stoop and kiss the floor twenty-three times. During Puasa he stoops and kisses the floor forty times or more during the twenty-four hours. It is no wonder that many afterwards complain of backache.

On the day after the termination of the Puasa, the *Halilaya Puasa*, one of the greatest of Mohammedan feasts, is held. The *Halilaya* is celebrated with a grand ceremony in the mosque at about eight o'clock in the morning. Latterly, it has been the custom for the



An athletic meet held by the schools of the province of Sulu. Here Moros and Christians mingle.

sultan thereafter to invite to his reception not only the most important of his people, but also government officials. Athletic sports take place. The day is passed busily, pleasantly, and at the same time solemnly. Christians as well as Mohammedans now participate in the celebrations.

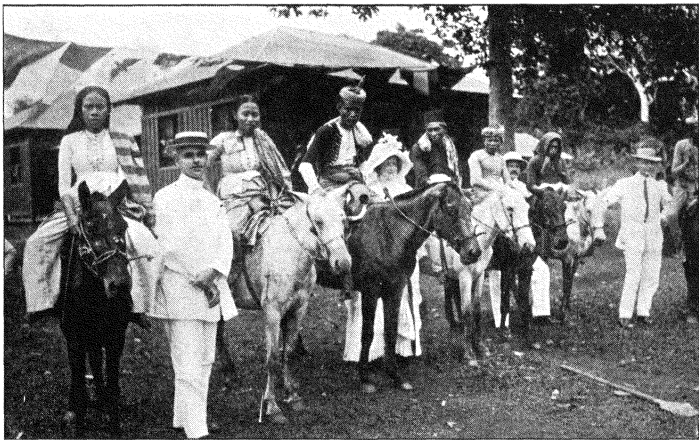
THE MAULUD

The Maulud is the celebration of the birth of Mohammed. The organizer of a Maulud issues invitations at least two weeks ahead of the feast, and he makes great preparations, as all those who attend must be fed substantially.

The religious part of the celebration consists principally in having imams (lay clerks and sometimes priests) and women singers chant the contents of a book called "Maulud," which recounts the life of Mohammed. The chanting usually begins early in the evening and ends the next morning. It may, however,

take two nights to give the entire Maulud. The chanters are seated, arranged in groups of six. Of these, three sing one paragraph and then three sing the next, all in a peculiar supplicating tone, until a chapter is finished. Then the book is moved to the next group of six, and so on, until the entire life story of Mohammed is sung. While one group sings, the others rest. About halfway through the book, where Halima, Mohammed's mother, relates the birth of the Prophet, all the chanters stand while they sing in chorus, and, from a kind of artificial tree, each takes a stick bearing a paper flower. The stick is held until the chapter is finished. Then the chanters resume their sitting postures and continue through the sacred book.

The guests at the Maulud bring gifts to the host, who is expected to pay all the imams and women singers. An imam receives from three to five pesos according to



Americans and Sulus at the opening of a farm school at Indanan, island of Jolo. At the left of the picture is Governor Carpenter; at the center is Mrs. Spencer, founder of the school; and at the right is Governor Rohrer.

his rank, while a woman singer receives ten. Besides this, all the chanters are given articles of food to take home.

A very successful Maulud was celebrated in 1917 at the residence of the governor of Sulu, under the auspices of the government. All the chiefs and every other Mohammedan of prominence, 150 imams, thirty women singers of local note, all government officials, and all civilians of any distinction attended the feast, no less than 3000 persons being present. Men and women, beginning with the high government officials, were dressed in beautiful and costly Moro costumes. Mohammedans and Christians, Americans and Filipinos, intermingled and forgot their religious, social, and political differences. All ate together of the delicious porkless dishes of the Sulus, and all voiced their wish for many more years of good will between government and governed.

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CHAPTER NINE

REPRESENTATIVE PEOPLE OF SULU

HADJI BUTU

LINKING all that is good in Sulu traditions with the newer spirit of progress and coöperation, stands the able representative of his people, Hadji Butu. Hadji Butu Abdul Bagui, member of the Senate of the Philippine Islands, was born at Jolo in 1865. "He is descended," says Dr. Saleeby, "from Mantiri Asip, the great minister of Raja Baginda, the first Malay prince who ruled Sulu. The descendants of Asip have been ministers to the sultans of Sulu ever since the organization of the sultanate. Hadji Butu is a worthy successor of Asip." He is the best educated and the ablest of his people.

When hardly six years old, Hadji Butu began to study the Koran, which, together with the Arabic language, he mastered during the next four years. In 1876 political conditions in Jolo obliged him to reside at Maimbung, the headquarters of the sultanate, where he began to study Arabian law. It is said that Hadji Butu was of assistance in the drafting of a treaty that was agreed upon between the Spanish governor of Sulu, Carlos Martinez, and the sultan in 1878. Among other things, the treaty provided that the Moros should recognize the Spanish flag; that in turn the Spaniards should not interfere with the Mohammedan religion; and that the Spaniards should not colonize the southern half of the island of Jolo. It was also specified that the Moros did not guarantee safety to the missionary priests, and that the sultan need not lend aid to the

Spanish government if less than 300 Moros were at any time to revolt.

At the age of eighteen Hadji Butu accompanied Sultan Badarud Din on a pilgrimage to Mecca, as one of Badarud's advisers. At Mecca Hadji Butu acquired a deeper knowledge of the Arabic language and law and of Mohammedan customs and religion. He availed himself, too, of the opportunity to associate with prominent Arabian priests and bishops. After spending five months on the pilgrimage, he returned to Jolo.

One year later, in 1884, Sultan Badarud Din died. A contention for the sultanate followed, several prominent datus opposing the claim of Amirul Kiram, brother of the late sultan. The Spanish government thereupon asked Hadji Butu, Amirul Kiram, and Datu Harun to go to Manila. Whether Amirul Kiram and Hadji Butu were willing to comply, the people would not have them go. Nearly one hundred and fifty years before, the Spaniards had held prisoner Sultan Alimud Din, who was afterwards returned to Jolo by the British, and this the people had never forgotten.

The Spaniards now took Datu Harun to Manila, proclaimed him sultan, and refused to recognize Amirul Kiram. This act excited the anger of the people, and war ensued between the two sultans, the struggle being one of the bloodiest Sulu ever witnessed. Maimbung, Amirul Kiram's residence, was burned. He and Hadji Butu then fled to the mountains of Talipao, the latter afterward remaining on the shore to guard the way to the mountains. But in spite of the assistance of the Spaniards, Harun failed to receive the recognition of the people.



Hadji Butu, as he appeared while senator for the Department of Mindanao and Sulu.

The Spaniards, realizing the influence of Hadji Butu, hunted him through the islands with bloodhounds. One midnight a warship arrived at Talipao, and Hadji Butu was taken by surprise. He was brought back to Jolo, where Sultan Harun did his best to gain his friendship and asked him to become prime minister. Hadji Butu answered that he would accept the prime ministership if Sultan Harun would follow his wishes with respect to the Mohammedan religion and if he would also stop waging war against Amirul Kiram. They agreed on these terms, and Hadji Butu became Sultan Harun's prime minister, choosing Maubu, a few miles from Jolo, for their residence. Later, Hadji Butu was ordained

sole bishop, the highest ecclesiastical distinction among the Moros.

Shortly after the elevation of Harun, Governor-general Ramon Blanco came to Jolo and spoke with Hadji Butu, who always advocated peace and comprehended that the only path of progress lay through education. In the course of the conference General Blanco promised that war should cease if Harun were recognized as sultan by the people, which condition Hadji Butu accepted. He at once began to plead with all the datus, and lastly with Amirul Kiram himself, to recognize Sultan Harun.

In 1892, while Hadji Butu was at Sandakan, in Borneo, settling some land questions with the British government, Amirul Kiram's mother conferred with the Spanish governor and told him that if her son should be reinstated as sultan, the people would pay taxes to the Spanish government. This was done with the utmost secrecy, and Sultan Harun had no knowledge whatever of the conference. Governor Arolas consulted General Blanco, who declared that if Harun could make the people pay taxes to the Spanish government he would be retained as sultan. Harun refused to ask the people to pay the required taxes, and was thereupon forced to sign an agreement under which he was to go to Palawan.

Hadji Butu, being recalled from Sandakan, was informed by Harun of what had been going on. Hadji Butu tried to persuade him to make the people pay taxes. But Harun said that it was too late, as he had already signed the paper of banishment; that it was against his conscience to exact any taxes from the people; and that he had rather go to Palawan.

Harun asked Hadji Butu to accompany him into



Indataas, queen of a recent carnival at Jolo. While a little girl, she was carried away from Bagsak by Sulus fleeing after the battle. She is now a teacher in the public schools.

exile, and they made the necessary preparations for departure. When their luggage was in the boat and they were about to sail, the captain showed them an order from General Blanco requiring Hadji Butu to remain in Jolo. Harun expressed great sorrow at seeing his friend and counselor left behind. After a few years Harun died in Palawan.

Amirul Kiram, under the style of Jamalul Kiram II,



Serrantes Street, a modern thoroughfare in Jolo.

was now recognized as sultan by the Spanish government (1894), and Hadji Butu once more became his prime minister. In 1896 Hadji Butu accompanied the sultan to Mecca, as the latter would not make the pilgrimage to the sacred city without him. There they stayed one year.

In May, 1899, a year after the return of the sultan's party to Jolo, the Americans occupied the town. The sultan was at the time in Siasi, and Hadji Butu, representing the sultan and his people, concluded with the American government the so-called "Bates Agreement." The main provisions of the agreement were these: (1) The Moros were to recognize the American flag; (2) the American government was not to interfere with the religion and customs of the Moros; and (3) the American government was not to give or sell Sulu or any part of it to any other nation. The people did not wish to come under American sovereignty; but Hadji



An up-to-date sanitary market in Jolo.

Butu, "recognizing the folly of armed resistance," exerted all his influence to prevent another useless and bloody war.

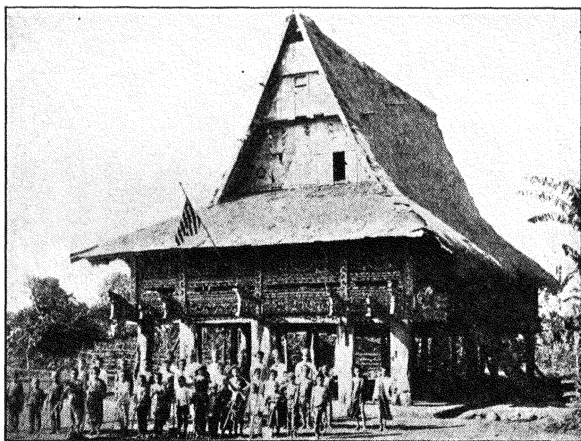
Five years after the Americans occupied Sulu, they abolished slavery, which was then rampant in Sulu, and began to levy taxes upon the people. Hadji Butu again did all that he could to prevent or lessen bloodshed. Hadji Butu saw the advantages of civil government and was glad for the change from military rule. He has said: "The military government was obeyed through fear, but the civil government is obeyed through love."

Hadji Butu was successively given the following appointments: Assistant to the governor of the Moro Province, on October 10, 1904, by General Wood; headman of Pangutaran District, on December 1, 1904, by General Wood; deputy district governor of Sulu, on June 20, 1913, by General Pershing; assistant to the provincial governor of Sulu, on January 1, 1915, by Department Governor Carpenter; and senator for the

Twelfth District, representing Mindanao and Sulu in the Philippine Senate, on October 13, 1916, by Governor-general Harrison.

Upon the appointment of Hadji Butu as senator, the sultan and many other leading Mohammedans wrote to the Philippine legislature expressing their satisfaction at the choice made by the governor-general. Hadji Butu's first bill—to provide for the establishment of a Philippine Military Academy and a Naval Academy, and for compulsory military instruction in colleges and other institutions of learning in the Philippines—was commented on by the press as showing its author's farsightedness. Some said that it removed the basis for the claim that the Moros would never want to have a common life with the Christian Filipinos; and this view was substantiated by some of Hadji Butu's utterances, such as: "Mindanao-Sulu is like a small vinta towed by the Philippine ship of state. Wherever the bigger ship goes, the vinta follows." "We want to be side by side with our Christian brothers, laboring for the welfare of the Philippines, guided by one common ideal and bound by one common tie."

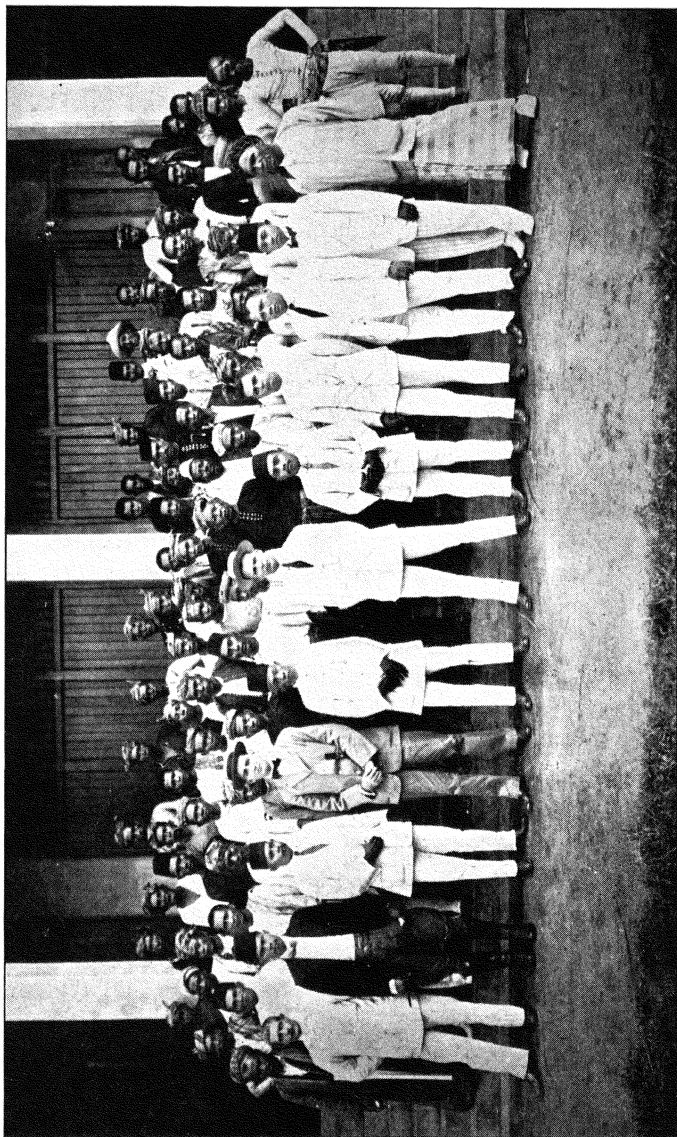
When asked to give his opinion on the prohibition of polygamy, Hadji Butu said in part: "I believe it would be unwise to stop the practice by legislation, but that my people should be educated to outgrow it. The present-day Moros should not be made to give up this practice, which they have seen from infancy, and which is in keeping with their religion. When the boys and young men who are in school today grow up, the practice will necessarily die out, and I think that the matter should be given time."



A symbol of progress in Moroland. An old-time building in the province of Lanao converted to use as a public school. Note the elaborate carvings in hardwood.

Hadji Butu possesses a remarkable memory. He is an entertaining story teller, an eloquent orator, and a ready poet. He often speaks in parables. He can sustain an ordinary conversation in his native dialect in poetry, and he seldom makes a speech extemporaneously or otherwise, in prose.

Recognizing the superiority of scientific medicine over the native art of healing, he sends for a physician, who happens to be a Christian Filipino, whenever he or other members of his family may be ill. The first call came when he was seriously ill and his case had been given up by the Moro *doctols* as hopeless. Fortunately, the physician saw the recovery of his patient. That was the first time a Moro of prominence had called a Christian to treat him, and thereafter Hadji Butu conducted an effective propaganda, urging his people to seek relief from their ailments through modern



A group of men prominent in Sulu. At the center is Guy N. Rohrer, formerly governor; to the left of him in the picture is Hadji Butu; to the right is the sultan; and second to the right is Mr. Julius Schuck.

methods. He advised them to use the services of physicians, to be vaccinated, and to enter the Sulu Public Hospital whenever necessary. From that time the cloud of suspicion that had hung over the Christian physicians began to disappear, and the success of the Sulu Public Hospital was assured.

Hadji Butu's influence with his people has been used to promote movements revolutionary in their effect in Sulu. He was the first to hoist the American flag over his house; the first to dismiss his numerous slaves; the first to pay the cedula tax; the first to wear European dress; the first to call for a Christian physician; the first to send his children to the public schools. He has ever by example encouraged his people to keep to the path of progress.

THE FIRST LADY OF SULU

Hadji Dayang Dayang Piandao is the first lady of Sulu. The title *Dayang Dayang*, by which she is popularly known, means "princess of the first degree." She was born about the year 1886. Her mother was Hadji Amina, and her father was Sultan Badarud Din. Her father died before she was born, and Jamalul Kiram, his brother and successor, adopted Dayang Dayang as his daughter and only heir.

Dayang Dayang mastered the Koran at the age of eight after one year's study, while from three to five years' constant application is usually required. She made the pilgrimage to Mecca at the age of twelve, in company with her uncle Jamalul Kiram and Hadji Butu, spending about one year in the sacred city. During the lifetime of her mother, or until she was twenty-eight years old, Dayang Dayang was not allowed to

do any work. She was even forbidden to walk from her residence to the next house; and if she did so, she was severely punished. But since her mother's death she has attempted to harden her constitution, weakened by her former life of ease.

From childhood Dayang Dayang has accompanied the sultan on his yearly visits to Sandakan and Singapore, where he still has property interests. Before slavery was abolished, the sultan held some five hundred slaves, and these were at Dayang Dayang's command — ever ready to carry her from one place to another, and to serve as her whim dictated. Five women slaves attended her at the bath, and five slept at her side as special maids. At present, although Dayang Dayang has no more slaves, she keeps as many servants as her needs require, and she is still in charge of the sultan's household.

From the time of her mother's death Dayang Dayang has been intrusted with the administration of the extensive property of the sultan, estimated at no less than ₱250,000. She is the chief adviser to the sultan with regard to personal matters, and she has proved an excellent executive and administrator. The sultan does not even make gifts to his wives and near relatives, except through Dayang Dayang. Her influence over him is unbounded; but it is the right sort of influence, and it is generally understood that she has saved his property.

Dayang Dayang is the most progressive woman among her people. She is quick to adopt what is good of others' customs. Her hospitality and liberality are widely known. She takes pleasure in entertaining friends at her house, and visitors find in her a kind hos-



Hadji Dayang Dayang Piandao.

tess. She believes in the friendship and ultimate assimilation of Mohammedans and Christians, and is exerting all her efforts to bring about better relations between them. In 1921 she was appointed agent of the government to encourage Mohammedans to send their children to school.

Quiet and unassuming in public or in a crowd, Dayang Dayang is in private a pleasant conversationalist. Single until the present day, when asked why she pre-

fers to remain a celibate, she says that since she has been so much used to doing things in her own way she is afraid that no husband could please her, and that probably she would be unable to please a husband.

THE SCHUCKS

The founder of the Schuck family in Sulu was Herman William Frederick Schuck, a German sea captain, once a member of the German consular service. In 1864, while sailing his brig *Queen of the Seas* to Celebes from Singapore, he put in at Jolo for water and provisions. Those men of his who went ashore told him that the people were agreeable, and that the sultan wanted to see him. He called on the sultan, who encouraged him to establish himself at Jolo. Captain Schuck after a time decided to make Jolo his headquarters, and from there he continued to sail to Celebes and Singapore. But he soon got into trouble with the Spaniards because of his dealing directly with the sultan of Sulu. They accused him of interfering with their ban against the importation of firearms for the use of the Moros. On one of his trips to Singapore his ship was seized by a Spanish gunboat; and he was compelled to put in at Manila, where his ship and his goods were confiscated. Representations were made to the Spanish government by the German government, and Captain Schuck was finally allowed to settle at Jolo under the protection of the sultan, damages being paid to him by the Spanish government.

He became a prosperous merchant and planter, and the Spaniards in time were glad to cultivate his friendship. It is said that he induced the sultan to ratify the treaty of 1878 with Spain, when Carlos Martinez

was governor of Sulu. Later he married a Mora. He died at Jolo in 1887, leaving five sons — Herman, Eddie, Charlie, Willie, and Julius. The first four were the sons of the German wife of the Captain, while the last was the son of the Mora wife. Perhaps all of the Schuck sons served as government interpreters at one time or another. All married Moras. Only two of them, Willie and Julius, are now living, and both of them are engaged in the timber business.

Mr. Julius Schuck was the first man elected Third Member of the provincial board of Sulu. He held the office from June, 1915, until November, 1920, when he was appointed member of the Philippine house of representatives. He resigned as representative on November 15, 1921. His wife is a daughter of Sheik Mustafa, once prime minister of Sultan Harun; and a stepbrother of his is Panglima Hayudini, who has a fairly large following in a section of the island of Jolo.

CHAPTER TEN

MEDICAL MINISTRATIONS

OLD THEORY AND PRACTICE

NOTIONS of medicine have been distinctly primitive in Sulu. Most of the people believe that Satan is the cause of all disease and suffering; that he can cause air to be impure and food to be poisonous. It is imagined that he has the appearance of a human being and that he can change his aspect from one that is attractive to one that is horrible. To make a man ill, he breathes upon him. At will, he may cause his image to be seen by a patient. He can enter through crevices and through closed doors and windows; but a light repels him. Therefore a sick room is tightly closed, and a light is kept constantly burning in it.

The Mohammedan "doctol" is commonly called when the patient's condition is already serious or when pain can scarcely be endured. Before administering treatment, the doctol prays, ordinarily using a prayer book. If within three days after the first treatment the patient does not improve, the doctol changes the treatment. After three more days' trial, during which the doctol generally changes treatment daily, if no amelioration is noted another doctol is called. Professional consultations are frequent. The following are examples of the "classical" treatments:

For meningitis or a disease resembling it, raw squash is macerated and mixed with coconut milk and a powder called *atal*. The mixture is taken in the morning. If no improvement follows, an infusion of *ulasiman* leaves is made, left over night in the open, and taken the next

morning at the pleasure of the patient. This infusion is said to cause profuse perspiration. The third method of treating the condition consists in administering macerated mongo and *lunga* (a very small seed) with atal in coconut milk. If the patient's condition is aggravated in spite of the above treatments, the diagnosis is changed.

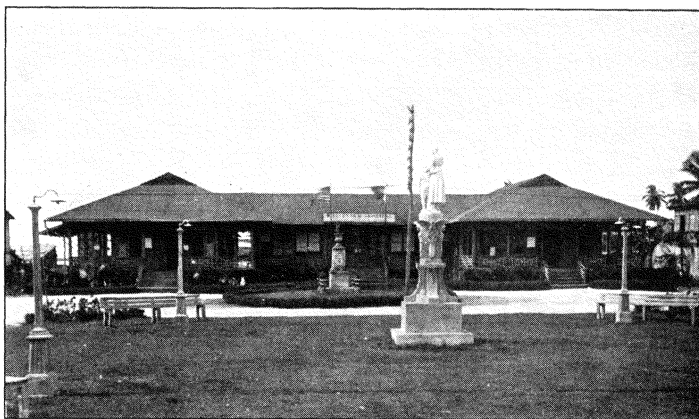
For malaria an infusion of *lagundi* leaves is given. However, quinine is now so well known to the Sulus that it has replaced other remedies, not only for malaria but also for other fevers.

For burns the Sulu doctol prescribes white of egg applied externally and renewed frequently.

Among the lower classes, pagan remedies are still often relied upon. For example, if a person happens to be seized with hysterical fits after passing a balete tree, the treatment depends on securing a white rooster and a white hen, both having yellow-scaled legs. The hen is killed and prepared as though for a meal and then left near the tree, after incantations. The rooster is turned loose at the same place. This constitutes an offering to the bad spirits that are believed to infest the balete tree, the purpose being to placate their anger.

THE NEW DISPENSATION

The contrast between the effects of *lagundi* and quinine, and the effect of salicylic acid alcohol when used for some skin diseases, are marvels that are bringing the people to appreciate modern medicine. A good many of the people have come to believe that disease may be induced by impure air and exposure to the sun at times, and that germs cause many diseases.



The Sulu Public Hospital. Topping the new monument in the foreground is the figure of a nurse showing a young Moro the way to the hospital.

As a result, there has been marked progress in the observance of rules of hygiene and sanitation.

Surgery has been almost unknown, and anæsthetics are entirely a novelty to most Sulus. They consider a painless operation wonderful; but general anæsthetics are usually objected to. Wounds were formerly allowed to suppurate without further attention than the application of macerated leaves. Abscesses were allowed to ripen until they ruptured. But however averse they may formerly have been to surgery, the Sulus are rapidly coming to realize its value, and they now generally seek the surgeon and let him excise tumors, remove cataracts, and even perform abdominal operations.

There are sixteen dispensaries scattered throughout the provinces of Sulu; and provision has been made for the opening of four additional dispensaries. From 1915 to 1921 inclusive, 168,140 cases were given attention

and there were 320,110 treatments. In health service, as in administration, the policy of attraction is winning its way.

THE SULU PUBLIC HOSPITAL

The Sulu Public Hospital at Jolo was formally inaugurated on November 7, 1916, but during several months before that date a few patients had been admitted. This hospital is not alone of great direct benefit to those who are ill; it gives opportunity to demonstrate hygienic living conditions, and it serves to bring Christian and Mohammedan Filipinos in touch with each other.

Governor Guy H. Rohrer of Sulu had the following to say about the hospital, in his annual report for 1916: "The Sulu Public Hospital has steadily increased in popularity, and it is now no uncommon thing for the Mohammedan 'doctols' themselves to enter the hospital for personal treatment. In the year of its estab-



The new era in Sulu. Moro and Christian schoolboys on parade.

pal health officer and attending the rest of the patients. There are three ward nurses, one superintendent, one dispensary attendant, and five ward attendants.

During 1921 the number of patients admitted to the Sulu Public Hospital was 880, classified as follows: Mohammedan Filipinos, 171; Christian Filipinos, 592; Americans, 9; others, 108. Perhaps a third of the patients were women. More than half of the cases were charity cases, while the rest were government-pay and private-pay cases.

At the hospital dispensary in Jolo alone, from 1916 to 1921 inclusive, up to 74,057 patients had been attended, with 125,297 treatments; 23,272 prescriptions had been filled for outside patients alone; nearly 1000 teeth had been extracted; and 238 major and 2561 minor operations had been performed. These figures suggest the amount of out-patient service rendered the public. People of all ages and ranks come to the dispensary for treatment. Many come from out-lying and distant barrios seeking relief.

The people of Sulu adhere tenaciously to their peculiar customs, and to receive treatment from a Christian physician has been against their principles. Nevertheless, the most prominent of the people have come to place their confidence in the physicians of the hospital, and this has helped greatly to overcome popular prejudice. A good many now feel that they owe their lives to the hospital service, and among these are Senator Hadji Butu, Datu Udin, and several members of the sultan's family. Numbers of patients, after being saved from what they considered certain death, have said that their treatment at the hospital convinced them of the good will of the government.

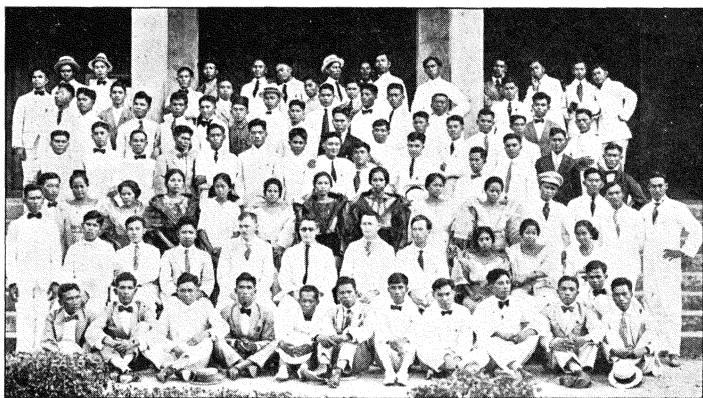
CHAPTER ELEVEN

EDUCATION IN SULU

THE BUREAU OF EDUCATION

IN 1915 a division of Education was created within the then-existing Department of Mindanao and Sulu. Men from the Insular Bureau of Education were placed in control, and English was made the medium of instruction. On January 1, 1919, the Bureau of Education was given direct control. The policy of the Bureau in the Moro country, as elsewhere in the Philippines, has been to determine local needs and to adapt the school system to them, and success has attended its efforts. Prejudices are fast being overcome, and school attendance is increasing rapidly.

During the school year of 1921 to 1922, the total annual enrolment in the schools of Sulu was 9738, the boys numbering 6885 and the girls 2853. The great



The teachers of Sulu Province, American and Filipino, Moro and Christian, assembled for a normal institute at Jolo. Slightly to the right of the center of the second row is Mr. J. W. Light, division superintendent of schools.



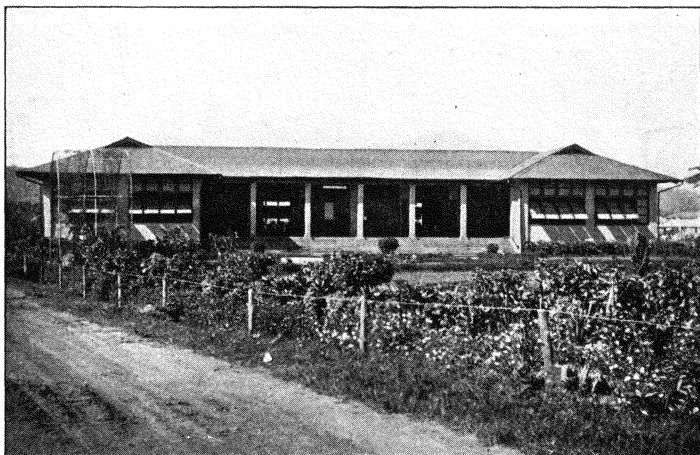
Moro and Christian school children at group games.

majority were enrolled in the primary grades (below fifth grade). The fact that there are not far from half as many girls as boys in the schools is a most encouraging circumstance, for the Moros did not at first take kindly to the idea of coeducation. Of course, some Christian children are enrolled in the schools and are included in the figures given.

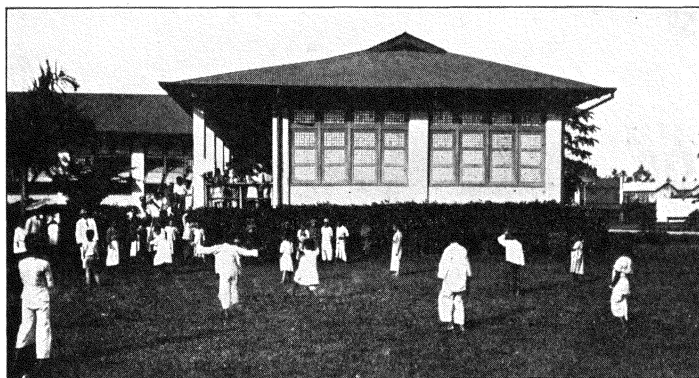
During 1921 to 1922 there were 73 schools in Sulu, as follows: primary, 68; intermediate, 4; secondary, 1. There were 193 teachers, three being Americans and all the rest Filipinos — Mohammedan and Christian. For the increase of attendance in the schools much credit is due to Mr. J. W. Light, who has been division superintendent of schools in Sulu for the last four years.

The Director of Education in his Twentieth Annual Report says: "As soon as compulsory attendance was found to be successful among Mohammedan boys, a move was made to get the girls into the schools wherever women teachers were available. Up to that time there

were practically no Mohammedan girls in the public schools except those in the girls' dormitory in Jolo. Now thousands of Mohammedan girls are receiving instruction in public schools. In December, 1919, the annual enrollment of girls in public schools of the Department of Mindanao and Sulu was 13,596. This number represents an increase of 3831, or 39 per cent, over the annual enrollment for December, 1918. Today the Philippine Government has the united support of many of the more intelligent of the Mohammedan Filipinos. Miss Bagungan Inuk, president of the town of Buluan, Cotabato, the only woman in the Philippines who is holding a municipal office by virtue of election, has built and equipped a girls' dormitory where more than 100 Mohammedan girls are now attending school. Six of the highest ranking Mohammedan princesses of the sultanate of Sulu are now teaching in the public schools. One of these is a niece of the sultan. There



The Central School at Jolo.

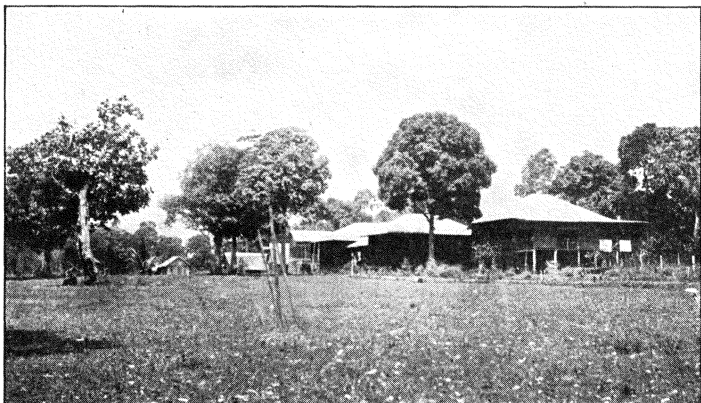


Recess time at Jolo Central School.

are today in the provinces of Sulu, Lanao, and Cotabato 42 young men and young women of the Mohammedan faith teaching in the public schools."

Several interesting special schools have been established in Sulu. The Agricultural School at Lapak on the island of Lapak (also known as Pandami) belongs to the Bureau of Education. The farm has an extent of 271 hectares. In 1919, eighty-four boys were enrolled. These were supported in part by the government. In part they met their expenses from the produce of their own plots on the school land.

Besides those in schools within the Province, there are numerous students from Sulu in schools at Zamboanga, Silliman Institute, the Luzon Agricultural School, and in Manila, and there are a few in the United States. Mohammedan teachers, men and women, are becoming available in greater numbers every year, and schools and attendance continue to multiply. The young people now being educated give promise that they will become worthy citizens and leaders of their people.



Indanan Farm School.

The teachers and dispensary attendants in isolated districts, away from relatives and friends and lacking the social life that they have been accustomed to, are the real pioneers of the government service today. Their work is creditable, and their success has been beyond expectation. They have gained the confidence and friendship of the people, and with very few exceptions wield enormous influence for good in their communities.

THE INDANAN FARM SCHOOL

The Indanan Farm School, in the heart of the island of Jolo, consists of three large modern buildings and a number of smaller buildings located on forty acres of fertile land. The largest of the buildings serves as a dormitory. It is the newest addition to the school, having been completed in 1921; the next largest is used for classrooms; the third is the residence of the superintendent. All buildings are furnished with modern conveniences. More than eighty pupils are enrolled.



A Ferris wheel at Indanan.

The school was founded by an American woman, Mrs. Lorillard Spencer, and it is largely, if not entirely, maintained at her expense.

The school was formally inaugurated in the presence of a large gathering of influential Mohammedans and representative government officials, on January 12, 1916. Among the speakers were Bishop Charles H. Brent; Department Governor Carpenter; Department Superintendent Glenn W. Caulkins; Governor Guy N. Rohrer of Sulu, who thanked Mrs. Spencer in the name of the Province; Hadji Butu, who urged his people to send their children to school; and lastly Mrs. Spencer.

The children receive the regular academic instruction given in public schools, besides daily practical lessons in farming. Manners and athletics also form a part of the curriculum. The religion of the pupils is not interfered with. At present the highest grade is the seventh. The Indanan Farm School is one of the most popular insti-



A girls' game of indoor baseball at Jolo. The home team is playing against a team from Siasi.

tutions in Sulu. It is, indeed, both school and home for its pupils and a pleasant resort for their parents.

THE JOLO GIRLS' DORMITORY

In keeping with the policy of attraction, a girls' dormitory was opened at Jolo, on August 29, 1916. Before that date there were practically no Mohammedan girls in the public schools.

On account of their great influence with the rest of the people, special efforts were at first made to bring into the dormitory girls of the local aristocracy. Officials of the government and of the Bureau of Education made many arduous trips and employed great tact in order to secure the desired enrollment. Almost insurmountable difficulties had to be overcome to persuade the scrupulous datu to send their daughters to the dormitory. No little credit is due to Mr. John V. Crowe, during whose superintendency of schools in Sulu most of the work preliminary to the establishment



Jolo school children at calisthenic drill.

of the dormitory was completed. Credit is due also to Mr. Edgar M. Smoyer, his successor. Promises were made that all arrangements should be in keeping with the requirements of the Mohammedan religion, and these promises have been kept. For instance, if a chicken is to be served, an imam is called in to kill it ceremonially. Eight girls holding the rank of princesses (putlies) entered the dormitory. They were boarded, lodged, and supplied with uniform clothing, all at the expense of the government.

The change wrought in the manners of the girls was wonderful. Only three of them had any prior teaching, and these had reached the third grade. When they entered the dormitory, some of them would not utter a single word to any visitor and would not even look into another person's face. In two weeks they had begun to entertain visitors and to use several English phrases, and a few had learned to write some words in English. The saying that mental capacity has no color surely applies in the case of the Moros. Their suscepti-

bility to progress is markedly obvious. Nothing has been lacking to them except opportunity.

Results have fully justified the hopes of those who labored for the success of the dormitory. More than fifty girls are now enrolled, and these include the daughters of the poorer people as well as those of the more well-to-do. All are on a basis of equality, and democracy and good will are furthered. The girls receive their instruction at the dormitory. They can sustain conversations in English, and frequently serve as interpreters for their relatives and friends. The highest grade taught during the school year of 1921 to 1922 was the sixth.

Hope for continued progress is unbounded. Proper training and supervision, and the susceptibility of the Moros to progress, augur success. The dormitory holds a high place among those agencies that are molding a new citizenry — a citizenry that will prize education because it is essential to progress, and that will strive to remove any lingering barrier between Mohammedan and Christian Filipinos.

FACTORS IN PROGRESS

It has been truly asserted that while the effects of schools are lasting, they become apparent only with the lapse of time; that while the effects of hospitals and dispensaries may be fleeting, they are of immediate value for political purposes. Schools and hospitals, therefore, make an ideal combination and should continue their work side by side. Other factors that make for progress are intermarriage, which has been increasing markedly; better means of transportation by land and sea; rapid cadastral survey; improved agriculture; bet-



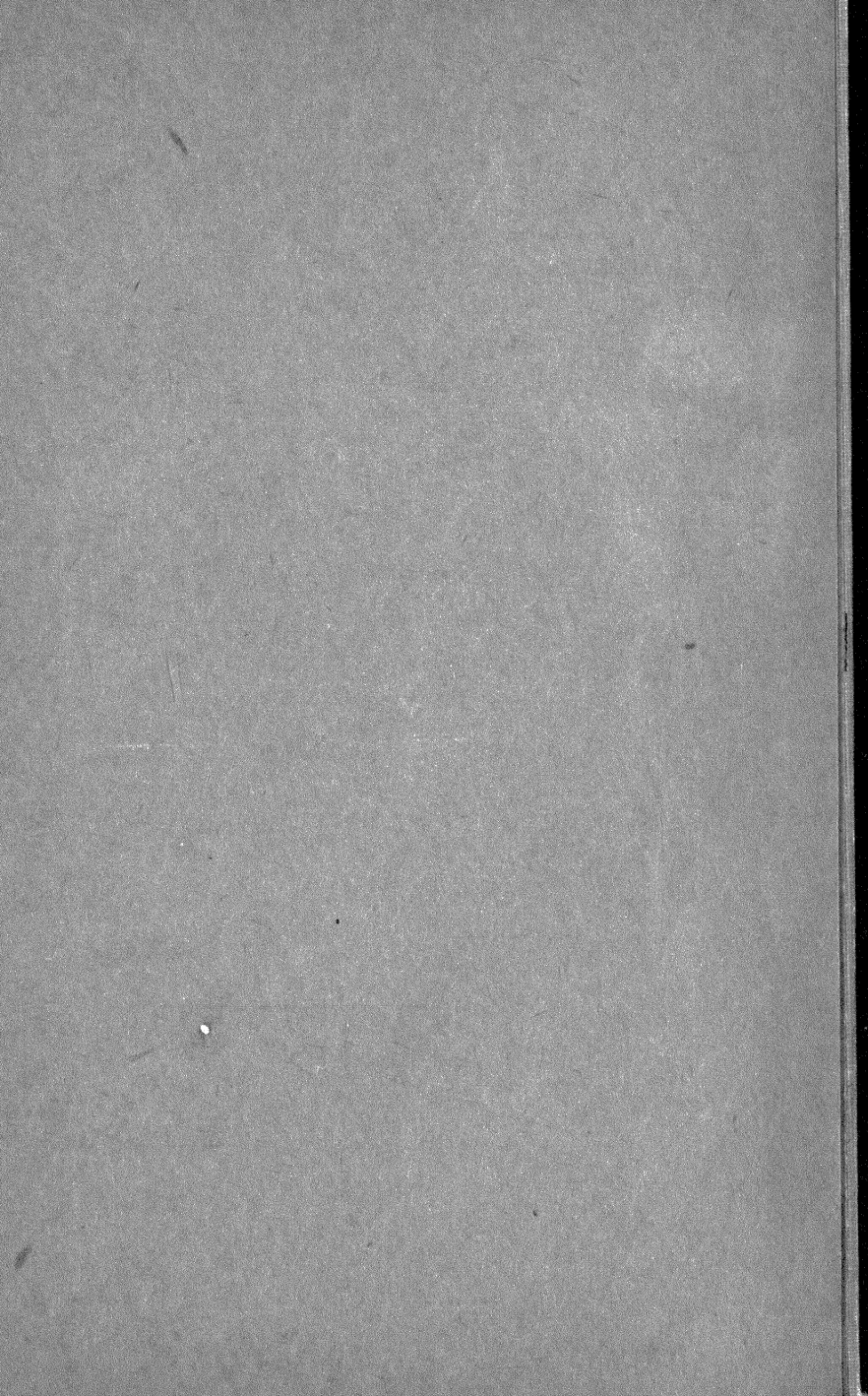
Boys of the Jolo Central School in their garden.



Moro and Christian girls at a class in domestic science.

ter facilities for industry and commerce; higher wages; rigid enforcement of law; and immigration from other provinces. Under the present régime even a pessimist cannot help seeing a bright future for Sulu and for Mindanao as well.





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